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# The Masonic Craftsman

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*In This Issue: Relations Between Masonic and Public Relief?*

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Once we bind him, hard and fast,  
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Freedom, fervency and zeal.  
And the task that he must do  
He may learn to do aright,  
Till proficiency may claim  
From the Lodge a fuller light.

Twice we bind him, hard and fast,  
In the Craft's more earnest toil,  
Where by merit he may win  
Meed of corn and wine and oil.  
Where by Level, Square, and Plumb  
He his Ashlar may prepare;  
And each step is plainly marked  
As he mounts the mystic stair.

Thrice we bind him, hard and fast,  
By the Master's mystic word,  
And within his seeking breast  
Deep emotions have been stirred.  
Not in vain have such as he  
On our checkered pavement trod,  
If they through the symbols see  
Shining clear the truth of God.

'Prentice, Craftsman, Master then  
To our Order closely bound,  
In your building here below  
Labor that you may be found,  
When all earthly ties are loosed,  
Fit for that great Lodge above,  
Where one tie shall all unite,  
God's great boundless, changeless love.

—SAMUEL GEORGE REA.



VOL. 30 FEBRUARY, 1935 No. 6

**SLOTH** It is generally believed that men today are unwilling to do the share of work formerly deemed necessary to secure success: they expect things to come to them by an easier route. As proof of this the theory is advanced that rather than work, thousands "follow the ponies" or "dogs" daily—putting up their little, or big, bets, and getting in return therefor "winnings" (?) which enable them to live without doing a turn otherwise.

This condition is doubtless part of the aftermath of the speculative orgy of the days before the stock market crash of '29, when butcher and baker and candlestick-maker all glibly told wild tales of their "profits," and work, as such, seemed supererogatory—to be despised.

Then, too, machinery has so far supplanted physical effort that when, as during the recent heavy snowstorms, equipment was insufficient and shovellers were needed, the effort made was pitifully small; there was abundant ocular evidence of a lack of enthusiastic effort to transfer the snow from streets to waiting trucks.

If this is true, and there seems to be a reasonable justification for the thesis, deterioration has already begun and by progressive measures incipient inertia will inevitably sap the race.

Necessarily there is still much work to be done by human hands, which cannot be done otherwise, and individuals must spur themselves to the point of doing it.

A favorite excuse proffered for the present situation is the so-called American living scale—or rather scale of living. In this category, encouraged by many a theoretical uplifter, is included such luxuries that the early pioneers would have held up their hands in pious horror and considered grossest extravagances.

The common point of view has no doubt changed radically during recent years. Men look more and more to a paternalistic government to supply their daily needs. Mischievous theories are rampant. Self-seeking and utterly callous politicians promise all sorts of things in the way of public relief, bending their energy and talents to getting money from Washington by any short cut, looking not to the future and to its heavy obligations.

Initiative and inclination to think conscientiously and work constructively is an inherent right of all humans. There are none so happy as the gainfully employed, in congenial surroundings; and none so unhappy as the drifter who has lost his sense of direction and believes society owes him a living—without work.

Another destructive fallacy is the non-profit theory.

Without a goal to strive for, ambition and effort automatically decline. No man in his right mind is going to continue to carry enterprise on if the fruits of his labors are to be denied him or be divided among the dissolute and undeserving.

Good may be accomplished by the press and other public media advocating and encouraging the need for more intensive effort along the line of self-respecting labor, with less of the soul-destroying pap of public relief passed out.

Work aplenty remains to be done by one means or another. If public confidence can be restored, the nation will work itself out of its difficulties in time, but if present paternalistic policies prevail, there is grave danger of the mental and moral breakdown of the race with its morale reduced to a point where the road back will be infinitely harder.

**BOOKS** The Board of General Activities, which is a department of the Grand Lodge of New York administering to the several hundred thousand members of the fraternity in that state, has instituted a new plan in connection with its admirable library, whereby 23,940 books, most of them about Freemasonry, the property of the whole Craft in that state, may be borrowed for a period of from two to three weeks entirely free. They are in seven classifications covering the whole range of Masonic literature from general Masonic history to fiction; the plan has met with the unqualified approval to those who have become familiar with it.

Books on Masonry should be made readily available to all craftsmen seeking knowledge, and the Board of General Activities of New York is to be congratulated upon its enterprise.

It is strange that similar action has not been more common in other jurisdictions where a vast accumulation of printed knowledge pertaining to the Craft has been for generations accumulating dust on remote shelves seldom seen by readers and other potential students.

Knowledge unshared is of little value, and this matter of making books available for the edification of the brethren deserves encouragement.

**SLAP?** In the account of the growth in number of Masonic lodges during the year in England—75 in all—which appears in another column of this issue, is a little slap at our American methods, which affords food for thought.

The item reads:

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

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Alfred Hampden Moorhouse, Editor and Publisher.

beyond that procurable through the instrumentality of the Church.

On another page of this issue is printed certain essential parts of a document from a high government official showing the reasons for the acts of the Mexican government. This is offered to our readers as a fair presentation of its position and motivating policy at the present time, and in the interests of Light on an obscure subject.

**MADNESS?** "Whom the gods would destroy they first make mad." It is said by reliable economists that if all the income from individuals and corporations making income tax returns for 1934 were applied to the cost of operating the government of the United States, it would still fall short by over \$2,000,000,000 of covering the appropriations and expenditures.

It is silly to make comparisons with other countries without considering the basic test of the relative standards of living: For instance, to say Great Britain has a tax ratio of 23½% as against 22% of income in this country is to ignore a fundamental condition, and is illogical reasoning—for it has to be considered that their standards are not our standards, and a greater proportion of national income is necessary to maintain them.

Furthermore, it cannot be too strongly emphasized that Great Britain has balanced her budget since 1932, whereas the United States has accumulated a deficit of nearly \$8,000,000,000 in the same period, and there are no signs of diminution. Is this madness?

The fact cannot be blinked that stupendous sums, astronomical in their proportions, now being poured out under administration auspices without regard to fundamental considerations must be paid out of income. Regardless of the approval or disapproval of the "proletariat," these stupendous sums must come out of their pockets unless repudiation is to be resorted to and capital destroyed.

If repudiation is to come—and it seems unthinkable that the country will go so low—faith in our institutions will receive such a shock as to shatter them completely. A new order of society is not at all outside the bounds of present possibility. No man can contemplate the future with equanimity.

Out of a depth of depression and despondency unparalleled efforts have been made to lift the race; all sorts of half-baked, untried experimental theories have been advanced, and the old-fashioned virtues of thrift and common sense have apparently been abandoned.

In a day "when the keepers of the house shall tremble, and strong men weep," in other words, in the year of our Lord 1935 the seeds of a new order of society are being sown, and those now living will witness such changes in the structure of this country as have never since been seen.

Every individual Freemason has a vital stake in the present economic situation, and it behooves him to give very careful thought to it if he is not to be destroyed in the deluge.

"There is one very sound, psychological reason for the healthy growth of Freemasonry in the British Empire: Masons and the Masonic press do not comment on the affairs of the Craft or what goes on in lodge meetings in their grand jurisdictions.

"The individual Masons in those jurisdictions appear to be acquainted with the ethical and formal working tools of the Craft, and if one senses a lack of a proper handling of those tools he first turns the fire of criticism inwardly upon himself. It is for this reason that columns in the English Masonic press are not filled with dissertations on such subjects as, 'What is the Matter with Freemasonry?', 'Whither Freemasonry?', etc."

While reluctantly admitting that the tendency here is to go more into the recital of personal or social matters connected with the Craft, the imputation that we are superficial strikes more deeply home, for it is only too true that a considerable element of the Craft in this country are not properly appreciative of the opportunity afforded by their membership to render service to their fellows, but take their Freemasonry lightly—which in the long run cannot but reflect upon the organization generally and work to its disadvantage.

**MEXICO** Daily papers have devoted much space recently to the alleged persecution of the Roman Church by the government of Mexico, writers and propagandists seeking to draw this country into a position which would be anomalous in the extreme, whereby it is sought to have us interfere in the purely domestic affairs of a neighboring nation.

Claims are being made that the communistic element in Mexico have inspired and executed repressive measures against the Church, committed crimes against it; even murder has been charged. The President of the United States has been urged to withdraw this country's ambassador; a storm of protest has aroused much controversy.

For hundreds of years the Roman church has played a dominant if not vital role in the affairs of Mexico. Its hand has lain heavily on the social and political life of the country. Education as it exists below the border has been of the kind emanating from and dominated by Rome, emphasizing particularly the claims of the church to the body and soul of the individual, directing the development of his character and precluding very largely the securing of liberal knowledge as this is at present understood.

Whatever virtue lies in church policy has had full play until comparatively recently, when certain signs of progress and liberalism have become evident and freedom of thought and action in religious matters have been encouraged where formerly it had been conspicuous by its absence. Now with an enlightened viewpoint growing steadily, the Church finds itself unable to perpetuate past policies—and doesn't like it.

There is much to be said for and against such a people as the Mexican, and it would seem to be only fair to allow them opportunity to secure knowledge

A  
Monthly  
Symposium

*Topic: What Are The Relations Between  
Masonic and Public Relief?*

*The Editors:*

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

**CO-OPERATIVE RELIEF**

By ALFRED H. MOORHOUSE  
*Editor Masonic Craftsman, Boston*

**T**HE relations between Masonic and public relief, a subject of particularly pressing import just now, should be of a harmonious nature, correlative throughout so far as possible, without duplication of effort or the impinging of one upon the other.

The purpose of all relief is of course the heartening of the destitute—unfortunate victims of adverse circumstances. Among Freemasons there are many such, but probably to a lesser degree than among the population as a whole, for the reason that members of this great fraternity are as a general thing recruited from the better element of society or, to put it another way, the appeal of Freemasonry is stronger to men of intelligence and consequently of superior social and economic standing than to the improvident, thoughtless and otherwise impecunious element in the community.

Admonition to all Masons is strong indeed: To exercise charity at all times. Love is but another word for charity, and while there are evidences that its practice among the Craft is not universal, there has been a great demonstration of charitable impulse, evidenced by the fact that not less than \$75,000 a day is dispensed through the fraternity in this country for relief purposes.

This sum, while seemingly large, is yet but a small part of the vast requirements necessary to cover the present deplorable situation in this country, where approximately 25,000,000 people are being supported largely through relief of one sort or another; yet it amounts to approximately 40 cents a day for every individual member of the Craft. This does not represent by any means all that is being done by Freemasonry, for without doubt contributions of a more intimate nature by individual Masons, in money and necessities, which never see the light of day, amount to far more than the above.

Public relief as at present administered carries with it too often the suspicion of too many paid jobs, too much opportunity for graft; it is too highly tainted by the political miasma that usually accompanies governmental projects not to make men doubt the wisdom of its administration in every instance. This does not imply, however, that a tremendous amount of honest work is not being done, and that many good and able



men are conscientiously serving their country in its dire extremity.

Where public relief touches upon Masonic relief—in other words when a Mason and his family are in absolute need, such assistance as is possible should be given co-operatively and a frank interchange of information should be available, full facts ascertained, and prompt ameliorative action follow.

Putting aside the purely political aspects of public relief just now, it is believed that through close co-operation between the two agencies a wholesome atmosphere may be created, and needy unfortunates given assurance that the heart of the nation still beats true and responds to the cry of distress universally—not sectionally nor with ulterior or other mental reservations.

**MASONIC AND PUBLIC RELIEF**

By J. A. FETTERLY  
*Editor Masonic Tidings, Milwaukee*

**I**N times like the present, when the calls for relief are well nigh beyond adequate response, when demands on the purse of those who foot the bills are almost more than can be met, there should be the fullest co-operation between any and all agencies that are working for the alleviation of suffering and want.

In ordinary times, perhaps, when calls on the lodge for monetary assistance are comparatively few, Masonic charity can be exclusive and secretive. Such a policy today is neither wise nor politic. Neither is it Masonic. We all understand that this is an emergency through which we are struggling, and actions that would be permissible or matter-of-fact under ordinary conditions, would be out of place today. We don't stop to doff our hat or ask permission in rescuing a person who is drowning.

All Freemasons like to think of Masonic charity, and the unobtrusive and secret manner in which it is usually dispensed. We like to follow the Biblical injunction and not let the left hand know what the right hand doeth. That's fine and as it should be in ordinary circumstances. But not today!

Today there should be no duplication of effort. One man—Mason or profane—should not receive a double portion and his fellow nothing. Such action would defeat the very purpose of public giving as well as cheat the giver.



Freemasons may be relied upon to "give their share," but they should be satisfied that no injustice results in the distribution.

Hence, lodges, boards, bureaus, etc., should co-operate to the fullest with other agencies, to the end that the greatest good may result to the greatest number.

**BURDEN RESTS ON SOCIETY IN GENERAL**

By W.M. C. RAPP  
*Editor Masonic Chronicler, Chicago*

**T**HERE is not a cogent or even a sentimental reason why members of the Masonic fraternity should not seek and receive assistance from agencies set up by federal and state governments for the relief of those who through unemployment or misfortune are unable to provide themselves with the necessities of life. Neither is it a reproach upon the fraternity that such a course is permitted.

Freemasonry would prefer to carry on its charitable and relief work as it has done in the past, and will continue to do in the future—to the limit of its ability, quietly and without ostentation. Under present conditions, however, it cannot care for all of its distressed members and their dependents and in addition contribute its full share to the general relief plan, and it is unreasonable to expect it to do so.

The Utopian ideal that Freemasonry should supply all relief that may be needed by unfortunate members of the fraternity and their dependents has long persisted. As an abstract tenet the idea has been fascinating and rather soothing to those of a parsimonious nature. Officially it has also been somewhat contradictory, for the newcomer is carefully and definitely informed that there will be no material benefits, nor has any plan of financing that would be approved by an actuary ever been evolved.

Nevertheless, the fraternity has honestly endeavored to live up to the theory that it will take care of its own, and with measurable success, until topsy-turvy economic conditions brought multiplied calls for assistance and decreased revenues with which to meet them.

There are plenty of brethren to tell us that the exercise of Masonic relief is a duty that rests upon the individual and not upon the organization. That this was the accepted procedure in ancient days is beyond doubt. It was in later days followed by pass-the-hat methods of administering charity, a procedure so inequitable, wasteful, inefficient and productive of abuse that it was generally abandoned and the burden placed upon the lodge. With the establishment of homes for children and the aged and the creation of charity funds by grand bodies, the lodges have found it convenient to shift the duty to the shoulders of the parent organization, but beyond continuing institutional relief work, the latter have promptly passed the buck back to the lodges, and they in turn have endeavored to impress upon the individual brethren their traditional duty in the matter of charity.



Back of all the buck-passing lies the fact that while Freemasonry is not essentially a charitable institution, the charitable impulse of the Craft has grown and developed until relief has become one of Masonry's chief functions, but no adequate provision has been made for its maintenance, particularly in times of widespread want and distress.

In civil affairs the same tendency has been manifested. In normal times voluntary relief was sufficient in some localities, but when the pinch came responsibility was successively passed to the city, the county, the state and the federal government, and the latter, with the assistance of the respective commonwealths, is now distributing relief on a scale undreamed of a decade ago. When the need becomes imperative, the central or supreme authority must carry the load, for it is the only agency capable of furnishing adequate relief. Furthermore, it places the burden where it belongs—on all the people who constitute the social structure—and everyone must bear his share of the cost.

Civilized men cannot permit human beings to starve or suffer for the lack of the common necessities of life. In the complex economic conditions of today we are our brother's keeper, whether we like it or not. Not alone does social justice require consideration for the under-privileged, but social security demands it, for men will not abjectly starve in the midst of plenty. Freemasonry as an institution and Masons as individuals will do their share, and more, but there is a limit to their ability.

**NO HUMILIATION INVOLVED**

By J. E. MORCOMBE  
*Editor Masonic World, San Francisco*

**T**HE Relationship of Masonic and Public Relief," our present topic, has come to the fore as matter of earnest discussion in many jurisdictions. Many of the brothers as yet see in the possibility of asking or receiving relief from the public funds for those of the fraternity in distress a humiliation that should not be invited. Such view can be attributed to high-minded sentiment joined with an ignorance of actual conditions. The sentiment is in itself admirable; the ignorance needs correction.

It requires no argument to prove that Masons and Masonry have shared fully in the rigors and deprivations of the past few years. Calls upon the charity of the Craft have largely increased, while revenues have startlingly decreased. There are few, if any, of our jurisdictions able to keep pace with the needs of the unfortunate.

A like situation confronts all social groups, and the inadequacy of purely institutional effort has been abundantly proven. There is but one recourse, and that is appeal to the great public movements devised to cope with unprecedented distress. We have seen municipalities and states straining their credit, exhausting their capabilities of taxation and even incurring huge deficits to aid the destitute unemployed. The national government has taken up the task to sustain



and expand what has otherwise been done, and money in vast amounts is being dispensed for relief.

The majority of Masons are taxpayers—more of them, perhaps, in proportion to numbers than in any other group. The fraternity, taken as a whole, is now, as always, doing its share in sustaining the government, whether morally or financially. We are not, therefore, asking more than our due in expecting that those of the brethren who are in need may, like others, receive the benefits of public relief. The bulk of the people now being assisted are not, as experience proves, mendicants. They are honorable and respected, and are of the rugged strength of our social system. For such there can be no humiliation in accepting what a grate-

ful nation offers, and which as citizens they have earned. They are just now the reserve forces of civilization; they must be kept fit in body and mind to again assume their places in the active ranks of a progressive and triumphant humanity.

If in deserving cases the fraternity, reaching to individual needs, sees fit to supplement the public contributions, that is certainly allowable. Masonry, like the nation, has no precedent to guide its action in the existing crisis. Those who are responsible must use the best judgment possible, ever seek the greatest good. And certainly it should seek assistance for its own from the public funds, when its limited resources fail or are proven inadequate.

## Freemasonry In India

By SIR EDWARD HEADLAM, C.S.I., C.M.G., D.S.O., P.D.G. CHAP. (Bombay)

Freemasonry in India is no new venture; that there were societies of operative masons there long before the British occupation is evident by the signs and symbols which can easily be seen on many of the ancient forts, temples, and tombs. A very interesting book on the subject, entitled *Indian Masons' Marks of the Mogul Dynasty*, has been written by Brother Gorham. I do not propose to go into the question of these ancient marks at this time, but will give one example of buildings in India which is to me of great significance, and that is in regard to the Mahomedan Mosques in the City of Hyderabad in the Deccan. In these mosques, standing in the east and facing the west, the first objects which strike the eye are two large pillars which stand at the porchway or entrance. These pillars are surmounted by a spire, below this is a dome ornamented at its base with a pattern of lily-work, and supported by a moulding decorated with net work and pomegranates, and it is most striking that among the hundreds of these in the city the form of decoration never varies.

I propose to confine myself to Craft Freemasonry as practiced in India since the British occupation. We must remember in speaking of Freemasonry in India that it is *British* Freemasonry as compared to Freemasonry under the English Constitution. For we have lodges working under the Scottish and Irish constitutions as well as the English.

It is impossible to state definitely when Freemasonry as we now know it was first introduced into India. The British have been established there since the early years of the 17th century, and it is pretty certain that among those early pioneers there must have been a number of Freemasons who gathered together when in the same station, and formed some sort of lodges. In fact, very early records show that this was so. They do not seem to have had any connection with any Masonic body at home, and there is evidence that their meetings were not always inspired by brotherly love, relief and truth! There were, in fact, constant ructions and dissolviings. We must, however, remember that they had no ruling body to refer to; that the

climate was hot, unhealthy and dry; that the usual beverage was strong brandy and a little water and that there were no electric fans. The brethren were many of them racked with fever, with little hope of change of scene or climate for many years. Can we wonder if the atmosphere in lodge was at times hardly Masonic? It was scarcely worth while to refer controversial matters home when it took at least six months, and generally more, to get a reply—by which time the controversialists might be dead or the lodge dissolved.

By the close of the seventh century, however, there were well established lodges, with local numbers, in the presidency towns of Calcutta, Madras and Bombay. And with the formation of a Grand Lodge in England, in 1717, these gradually took steps to get themselves recognized by it, and duly warranted.

Thus, in Calcutta, Lodge "Star in the East"—previously No. 1, Bengal—became No. 67 on the roll of the Grand Lodge of England. In Madras the first regularly constituted lodge was "Perfect Unanimity," No. 150, dated 1766. In Bombay, Lodge "Orion in the West," which had been established by the Bombay Horse Artillery at their headquarters at Poona in 1823, under a warrant issued by the "Provincial Grand Lodge of the Coast of Coromandel"—of which I can find no other trace—applied to grand lodge to be made regular, and was granted No. 415 in 1832. These three lodges are still working under the above numbers.

So much for the early lodges. The next step was the appointment of provincial grand masters. In 1728, in reply to a petition from the Freemasons of Calcutta, the Grand Lodge of England (Modems) granted a deputation to George Pomfret, Esq., authorizing him to open a new lodge in Bengal. This was done in 1730, under the "Lodge East India Arms, Calcutta," but as to who Brother Pomfret happened to be, and what else he did, nothing is known. Later a Capt. Ralph Farr Winter was appointed as "Provincial Grand Master of India," a high-sounding title when one remembers how little of India came under British influence in those days. As Captain Winter was in com-

mand of one of the trading vessels of the Hon. East India Company, and therefore could not spend much time in India, the appointment appears rather a strange one. But perhaps it was thought that as he sailed between England and India he would be able to keep in some sort of touch with grand lodge.

The first P. G. M. of Bombay was James Todd, who was appointed in 1764. He was a lieutenant of police.

These first P. G. M.'s seem to have been given a somewhat roving commission; they do not appear to have been furnished with any staff or other assistance. The first provincial grand lodges came into existence in Bengal and Madras in 1766, and in Bombay at about the same period.

Under the Scottish Constitution, the first provincial grand lodges came into existence in Bengal and Madras in 1766, and in Bombay at about the same period.

Under the Scottish Constitution, the first provincial grand master was Brother James Burnes, of the company's service, who was appointed in 1836. In 1875 a "Grand Master of all Scottish Freemasonry in India" was appointed, and the provincial grand masters abolished. The first holder of the new office was Capt. Sir Henry Morland, of the Royal Indian Marine.

Before leaving the subject of the early lodges a word must be said regarding the military lodges, many of which were working in India during the eighteenth and early nineteenth centuries. These were regimental lodges belonging to King's (as opposed to company's) regiments doing a tour of service in India. I have not got a list, nor is it really germane to our subject, but I have notes of the existence of such lodges in the—

17th Light Dragoons—now the 17th Lancers.

1st Foot—now the Royal Scots.

17th Foot—now the Leicestershire Regiment.

20th Foot—now the Lancashire Fusiliers.

These were "movable" or "ambulatory" lodges under the Irish Constitution, which was in the habit of issuing such warrants to His Majesty's ships as well as to regiments. They have all dropped out now from their original status, but many local lodges throughout the British Empire and in the United States owe their origin to these regimental lodges. We have an example of this in Shropshire, for the Salopian Lodge of Charity, No. 117, was originally the Regimental Lodge of the 53rd Foot, now the 1st Battalion of the King's Shropshire Light Infantry. When the colonies took over their own defence, and the imperial troops were withdrawn, many regiments left their lodges at the stations at which they had been quartered. A still more interesting case is that of the American lodges which have carried on from the regimental lodges left behind by the British regiments on the outbreak of the Revolutionary War.

With the regular establishment of Provincial Grand Lodges in Bombay, Bengal and Madras, and with the extension of British influence throughout India, Freemasonry rapidly spread in all directions, and in 1868 the District of Punjab was formed with Col. Charles McWhirter Mercer as the first district grand master. Burma has also now its own district grand master.

English Freemasonry in India is governed by district grand masters and district grand lodges, similar

to our provincial grand masters and grand lodges in England. Originally they were called provinces, and exactly when or why the change of nomenclature was made I have been unable to find out. These districts are immensely larger than our English provinces, there being only four in the whole of India proper, namely, Bengal, Madras, Bombay and the Punjab.

Under the Scottish Constitution there is a Grand Master of all Scottish Freemasons in India with a grand lodge. This is under the Grand Lodge of Scotland, but has somewhat wider powers than the district grand lodges under the English constitution.

There are only four lodges under the Irish constitution, and they work directly under the Grand Lodge of Ireland.

The three constitutions work closely together. For instance, in 1892 the district grand masters of Bengal, Madras and Bombay came to an arrangement with the Grand Master of all Scottish Freemasons in India whereby whenever an application for a warrant for a new lodge was made to either of them they would consult together as to its advisability if there was already a lodge working in the place. And in 1905 a conference was held in London at which representatives of the three constitutions were present, and a number of important resolutions were passed affecting the cases where lodges of more than one constitution were working in India and the dominions and colonies.

There are in India at present about 217 Craft lodges under the English constitution, 80 under the Scottish, and four under the Irish. I use the word "about," as there may have been some new lodges consecrated, or lodges dissolved, since I obtained my figures.

The Grand Orient of France established two lodges in Pondicherry between 1786 and 1790, but whether there are any French lodges in Pondicherry now, I cannot say—as you know we are not allowed to have any intercourse with the Grand Orient.

The Royal Arch, and Mark and Ark Masonry under the English constitution, are divided into the same districts as the Craft. The other degrees and orders are not divided into districts, but are centrally governed for the whole of India.

Many distinguished figures in Indian public affairs have been equally distinguished in the Craft. In the old days in Bengal the great Governor-General Warren Hastings was patron of Freemasonry. Later the Earl of Mayo, Viceroy and Governor-General, was also patron of Freemasonry in India. In Bombay our present Most Worship Grand Master, the Duke of Connaught, was district grand master, while commanding the Bombay army, and for some years after, Lord Sandhurst and Sir Leslie Wilson were district grand masters while governors of Bombay, and Lord Sandhurst was also G.M. of A.S.F.M. In Madras similarly Lords Connemara and Ampthill (our present most worshipful pro. grand master) combined the offices of Governor and district grand master.

In the Punjab three commanders-in-Chief — Sir Power Palmer, Sir O'Moore Creagh, and Lord Kitchener—have been district grand master, and at present that office is held by the Bishop of Lahore.

In the last half-century there have been three occasions of marked interest and importance in Freema-

sorcery in India. In 1875 King Edward VII (then Prince of Wales and Most Worshipful Grand Master) visited India. During his tour he laid the foundation of Prince Edward's Dock at Bombay with full Masonic ceremony.

In 1920 the Duke of Connaught—now grand master—re-visited India, and while there held official receptions of the Masons in each of the four districts.

In 1921, at the request of the Freemasons in India, grand lodge sent a deputation to India under Lord Cornwallis, which toured throughout the country, and greatly helped and encouraged the brethren.

To my mind the most important era in the history of Freemasonry in India takes its date from the admission of the natives of the country into our Craft.

It is hard to understand the extreme reluctance that the brethren evinced towards Indians in this matter. It was not that they were not on friendly terms; in early days they were on much more familiar terms than perhaps they are even now. They well knew that there were many Indians who were fit and proper persons—just and upright men, of mature age and sound judgment, capable of practicing the three great principles of brotherly love, relief and truth, and who were prepared to acknowledge their belief in a Supreme Being.

In the ceremony of initiation our brethren of those days were proud to inform the candidate that the branches of Freemasonry were spread over the four quarters of the globe, yet they were apparently prepared to curtail the spread, except where it concerned Europeans.

In their ritual they were constantly and with great reverence making allusions to the three grand masters, S.K. of I., H.K. of T., and H.A., all of whom were Asiatics. The great Temple of Jerusalem, the origin of our symbolism, was built in Asia by Asiatic Masons. The more learned had studied the ancient buildings in India, and discovered with pride and pleasure that they were probably built by lodges of ancient operative masons.

There was nothing in the charges to the candidate which an educated Indian could not readily adhere to. There could be no doubt about the Mahomedan or Parsee belief in one God, Almighty and Supreme. For the Mahomedan Allah, and for the Parsee the Sun, represents the Supreme Being. With the Hindus a doubt is often expressed on the ground of their having many gods in their mythology. There is, however, in their belief behind the Universe an absolute Spirit and Intelligence of which all that exists is the manifestation. It is that which has no name, because it has no form, and is alluded to by a mystic syllable known to the initiate. The gods of the Hindu mythology are merely attributes of the power of the Majesty of the One. A very interesting paper appeared some years ago in the Proceedings of the "Quatuor Coronati," entitled *Freemasonry and Hindu Symbolism*, by Brother Rai Bahadur Lala Bhawani Das Batra. In fact, there is nothing in all the laws of Freemasonry which could possibly prohibit the entrance of Indians, except the law of ballot, and yet for 100 years strong opposition to their admission was successfully maintained by the majority. There are several dates cited as being the date on which an Indian was first initiated

into the Craft. The Prince of Arcot, a Mahomedan, is said to have been initiated in the Arcot Military Lodge in 1788 or 1789, and one of the Kings of Oude was said to have been initiated in 1830. But these cases are not authentic.

The first authentic case we know of is that of the Parsee Manockji Cursetji, whose portrait now graces the walls of the Masonic Hall at Bombay. But it took him a long time and many a hard struggle before he was finally admitted into the Masonic Fraternity, and started that wave of enthusiasm for the principles of the Craft which has since spread throughout the length and breadth of the land. Manockji Cursetji was a well-known Parsee gentleman, who, being desirous of joining a society for which he had conceived the greatest admiration, applied in Bombay to Lodge Perseverance for initiation, and was refused. He then went to England and applied to the Duke of Sussex, the grand master—again without success. Still determined, he proceeded to France, and was successful in being initiated in Lodge "de la Universe" at Paris. On his return to Bombay he applied again to Lodge "Perseverance," this time for affiliation. Again he was rejected by the ballot. This action caused much controversy not only in the Craft but in the local press. Dr. Burns, a past master of Lodge "Perseverance" and provincial G.M., for western India under the Scottish constitution, then took up the cudgels on behalf of Brother Manockji Cursetji, and succeeded, in 1843, in founding Lodge "Star of Western India," No. 343, under Scotland for the reception of Parsee and Mahomedan gentlemen. Hindus were admitted a few months later, a Jain Brahmin from Mount Abu being the first. There are now in India purely European lodges and purely Indian ones, and also many mixed lodges, as so vividly depicted by Brother Rudyard Kipling in his well-known song, "My Mother Lodge."

The Volumes of the Sacred Law used in lodges containing Indian brethren are:—

Mahomedan .....	Koran
Hindu .....	Bagravag Githa
Parsee .....	Zend Avesta

In considering the subject of Freemasonry in India that which, to my mind, is of the greatest importance since the admission of Indians into the Craft, is "What has Freemasonry done for India?" "What is it doing now?" "What can it do in the future?"

In this connection we must remember that we British are the ruling power, and that we are a western and they an oriental race. Between the paramount power and the native population in a vast country like India it is of vital importance that cordial relations shall exist. Rudyard Kipling has written that "East is East and West is West, and never the twain shall meet," but I have no hesitation in saying that Freemasonry has done more than anything else to make this assertion false. East and West do meet on the level in Freemasonry, as he has himself shown in his poem, "My Mother Lodge," and Freemasonry has done more than anything else to bring Europeans and Indians together in friendship.

In India, now the times are difficult. It sometimes appears as if Europeans and Indians are drawing further apart instead of drawing closer together. This

may in some cases have a political meaning which of course quite rightly is outside Freemasonry. But if Masons are true to their obligations, differences of outlook may not and should not affect the friendly and brotherly relations between the two races.

And for the future? If Masons, both British and Indian, will take their principles of Freemasonry out-

side their lodges and into the conduct of their daily life, if they will remember those eloquent exhortations in the charge after initiation, and earnestly carry out their duties as there laid down, to their God, their neighbors, and themselves, then I am sure we can look forward with confidence to a loyal, happy, and prosperous future for Freemasonry in India.

## The Early Victorian Freemason

The following extracts are taken from a paper by Bro. Fred L. Pick, Librarian, Manchester (England) Association for Masonic Research, given at the recent meeting of that organization:—

The advance of civilization has brought little change in human nature, and when we look on the portraits of the grave and reverend seigneurs who gaze down upon us from the walls of lodge and dining rooms, we are looking at men who, however different in outlook and environment, were, under the surface, very similar to ourselves. It is only by the review of the various influences on a Freemason's life that we can see just how near and how far apart are our Masonic generations, and the following notes are extracted from a variety of sources dating from 1837 to 1857.

When Queen Victoria ascended the throne in 1837 the Craft was more or less stabilized, and most of the partisans in the long struggle between the ancients and moderns had joined the grand lodge above, for the United Grand Lodge of England had been in existence nearly 24 years, and its humble challenger, the Wigan Grand Lodge, was confined in its operations to a small part of Lancashire.

Private lodges generally met at the local Inn, Masonic halls being few and far between. Less than 500 lodges served the Masonic needs of England, and railways were in their infancy; consequently lodges frequently met at or near the time of the full moon, a custom which has not altogether died out.

"When o'er the earth the moon, full orb'd, had cast her brightest gleams  
The brethren came from miles around on horseback  
or by teams."

Let us remember the Travelling Mark Lodge of Cheshire which, in those early days, and for decades after, assembled at the Dukinfield Headquarters on Sunday afternoon, harnessed up the lodge pony and, with goods and chattels packed in a small trunk, travelled in a cart ten, fifteen or more miles, to confer their degrees under the banner of a friendly Craft lodge.

Then there is the story of Robert Marlor, as told in Denton today:—The Warrant of the Duke of Athol Lodge, 254 (now 210) was in danger of forfeiture through non-payment of dues, this unhappy state of affairs arising through acute trade depression. Robert wrapped it in oilskin, thrust it into his bosom, and, pack on back, tramped to London, where he interviewed the grand secretary, who asked him why the dues were not paid. "Eh, man!" replied our hero, "We conna get Sunday dinner i' Denton, never mind paying grand lodge dues," which aroused the sympathy of

certain brethren present, who promptly paid off the arrears and sent Brother Marlor home in greater comfort than on his journey to town.

With regard to ritual, the Lodge of Reconciliation had done its work and been wound up. Vestiges of old customs would still refrain, but would be dying out. The general standard of erudition was low, and amusing errors would creep in, to be enshrined in local workings where some of them still exist as alleged pre-Union, survivals. We are all familiar with the story of the D. C. of a chapter who, on being informed by a visitor that Cyrus was King of Persia, replied: "Young man, it has always been 'Cyrus, King of Prussia' in this chapter, and please God, it will always be so." Stability and Emulation were the leading lodges of instruction, and printed rituals were almost unknown.

Lodges of instruction were plentiful in great-grandfather's day. If he lived in London he could attend Stability or the Master Masons (as Emulation was then referred to), or half a dozen others—in fact, the editor of the *Freemasons' Quarterly Review* complained that the Year Book for 1841 contained the names of three only of these bodies, the disciples of Peter Gilkes being conspicuous by their absence.

Peter Thomson and his pupils of Stability met at the George and Vulture in 1838, and S. B. Wilson and the Masters Masons held their Lodge Anniversary at the Grand Hotel, Covent Garden, where they were visited by the brethren of Stability. Shortly afterwards, Emulation removed to Freemasons' Hall, a step which undoubtedly led to the spread of their influence, and Brother Muggeridge, that famous preceptor of Stability, replying to the visitors' toast at the Festival of 1856, expressed the great pleasure he had experienced in seeing the excellent working of the lodge; and told the members that the differences were only of form, not substance, and he would be happy at all times to welcome any member of the Lodge of Emulation at the Lodge of Stability.

In the field of Masonic research we enjoy a very definite advantage over the early and even the mid-Victorian. From Anderson to Preston, the eighteenth century had produced a host of panegyrists, and their school progressed to its zenith under that master of imagination, the Rev. George Oliver, D.D., one of the most voluminous writers of all time, and it was not until the last quarter of the century that the modern school headed in this country by R. F. Gould came into its own.

The Grand Lodge Library and Museum was established in 1839 by Brother Henderson, Grand Registrar. It was housed in the grand officers' clothing

room, but only 300 volumes were collected by 1846. In 1847 £20 per annum was voted for the purchase of books, and the grand tyler was appointed librarian at a salary of £10, but as "not a dozen brethren came near Freemasons' Hall to consult the books," the library was closed in 1850.

The Regius MS. was first brought to public notice by J. O. Halliwell in 1845, and the Cooke MS. about 1861. A correspondent of "Notes and Queries" asked Mr. Cooke to pardon his heresy in failing to see that "This curious Treatise" formerly belonged to some master of the Craft—the rules, he said, were probably common to all trade guilds.

Mention has already been made of the *Freemasons' Quarterly Review*, which was the principal Masonic journal from 1834 to 1854. Each volume was dedicated to some individual or body, that for 1838 being dedicated to the Grand Lodge of Scotland, and for 1840 to the Rev. George Oliver, D. D. Then came *Masonic Intelligence*, in which London, the Provinces, Scotland, Ireland and foreign parts were dealt with. The *Review* gave place in 1854 to the *Freemasons' Monthly Magazine* at a shilling. This almost immediately amalgamated with the *Masonic Mirror*, and became *The Freemasons' Monthly Magazine and Masonic Mirror*, a volume of which ran to over 900 pages.

Reports of lodge and chapter meetings make more entertaining reading than in today's journals. Great-grandfather's work was not always faultless, and correspondents did not always apply the gloss expected by the modern editor. It is good to know that at the Calder Lodge, Goole, a brother proved himself a proficient master of the accordion, and that the companions of the Robert Burns Chapter "afterwards supped

together and spent an evening which would bear the morning's reflection." The efforts of the caterer were not overlooked, for, while the Moira Lodge, 109, was complimented on having its viands served hot, it was remarked of Emulations Festival of 1855 that: "it would tend more to the comfort of the brethren if the supper was served up cold. Efficient rendering of ceremonial is often commented on, but the reverse is sometimes the subject of remark. A double initiation in a Devonport Lodge "was not performed in the W.M.'s usual style of excellence."

"A Visitor" complained of the bad working of a Dudley Lodge and the absence of several officers. Another correspondent pointed out that the W. M. was not two years a M. M. on the night of his installation, which was, in the opinion of the editor, an unwise election.

These cases are, however, exceptional, but it is interesting to read of them and to realize that the mediocre work occasionally encountered today had its counterpart then.

Excursions into history have been avoided as far as possible in this paper, its object being to throw a little light upon the Masonic manners and customs of eighty to a hundred years ago. The picture is a little more candid than is obtainable in these days of "accuracy and precision." Great-grandfather mixed with very similar people to those with whom great-grandson associates today, and though we may smile at many quaint details, there is much to admire in the work of the genial gentlemen who attended their lodges and toasted the girl queen of Britain.

—*The Freemason (London)*.

## Cyrus the Great of Persia

By PAST SOVEREIGN PRINCE ABRAHAM MANN

The historical incident depicted in the work of the 15° takes place during the reign of Cyrus the Great of Persia, and specifically is devoted to his decree releasing the Israelites from exile and bondage and sending them back to Jerusalem to rebuild the Temple. It will surprise most of you to learn that various authorities regard this entire historical episode as a piece of fiction, a tissue of untruth, or, as some more kindly put it, at least a partial misstatement of facts, not related in error, but deliberately manufactured. These authorities concern themselves mostly with the Biblical evidence of Cyrus' decree and what followed it, not what went before. Therefore, we shall not only logically begin this study at the beginning, but we are assured that the beginning is practically uncolored historical truth, with the exception of a body of recognized mythology which has grown up about the person of Cyrus the Great.

Cyrus was supposedly descended from the Achaemenians, an old royal family of Persia. In the annals of Nabonid, Cyrus' predecessor on the Babylonian throne, Cyrus is mentioned as a petty vassal of Astyages, the Median king. One historian, Herodotus,

believed him related to this king Astyages, while another, Ctesias, contradicted this, saying that after Cyrus dethroned Astyages, he married his daughter. The latter version is probably correct.

We find Cyrus making his first bid for power in 553 B. C., when he is ruler of the small province, Anshan, which his father had controlled before him. At this time, all of Persia and Anshan, the kingdom of Achaemenidae, are subject to the Median Kingdom. Gathering together several Persian tribes, Cyrus revolts against the Medes. Although repeatedly defeated, he returns again and again to the attack, finally gaining a victory. Fighting continues spasmodically in this way for eight years. Then, according to the annals of Nabonid, Astyages' troops rebel against him, capture him and deliver him up to Cyrus. This is the signal for union of all the Persian tribes under Cyrus, who becomes known as "King of Persia."

Cyrus' lust for battle, domination, power and glory increases. He plots further conquest. Meanwhile, Nabonid of Babylon, fearful of the growth of Cyrus' power, and seeing in him a dangerous foe, calls a war conference of friendly kingdoms. Royal representatives

from Egypt, Lydia and Sparta attend. The four nations form a coalition against Cyrus and his Persians. Croesus of Lydia, an able soldier and a capable statesman, is in favor of immediate attack. He consults the oracle and receives an ambiguous reply: "If you attack the Persians, a mighty nation will fall." Croesus sets out with his army. Cyrus, anticipating the attack, meets him halfway, and a battle ensues with neither side gaining headway. Croesus then retires to his capital city, Sardis, thinking to defend himself better there. However, Cyrus strikes decisively, taking the capital and capturing Croesus. The oracle was hardly at fault—a mighty kingdom had fallen, the kingdom of Lydia. At this point occurred one of the most dramatic incidents in Cyrus' career. As is customary, a funeral pyre is prepared for the defeated king. Croesus stands beside it, muttering in anguish, "Solon, Solon." Cyrus, overhearing him, asks why he calls thus upon the name of the lawgiver, and Croesus replies, "Once I asked of Solon, 'Who should be called a happy man?', and Solon answered me, 'No man may be called happy unless he die happily.'" Cyrus is deeply touched by this explanation, and commands the execution to halt. He permits Croesus to live; and throughout the remainder of Cyrus' life, Croesus serves him gratefully as an able and devoted adviser.

The fall of the Lydian kingdom has far-reaching results; it is followed by the submission of all states formerly dependent on Lydia, even the Grecian colonies in Asia Minor. Cyrus' kingdom grows steadily larger, and the larger it grows, the more determined he is to increase it still more. For the next twelve years he occupies himself with protracted war in Central Asia, where he undertakes the subjugation of the barbaric nations there. He ends his campaign with imperfect but fairly satisfactory results.

There remains still one thorn in his flesh, one kingdom that he has not dared attack thus far—the Babylonian Empire. Cyrus determines that another year shall not elapse before Babylon's glory shall be his glory and Nabonid's crown, his. What might have been a difficult, even an impossible, task, is rendered proportionately easy for him by the treachery of Nabonid's priests. These, angered at Nabonid's neglect of the Babylonian gods, betray him to the Persians after several years of inconclusive struggling between the two nations. So that in 539 Cyrus becomes known as "King of Babylon. King of All the Lands." But still he is not satisfied. Never can he be at rest—the thrill of glory and the excitement of campaigns and battles have captivated him. In 528 he meets his death in a battle with nomads of the Turanian Steppes. On his tomb his faithful followers inscribe simply this: "I am Cyrus the King, the Achaemenian."

However, in the ten years between his coronation and his death an event occurs which has since been the subject of heated controversy between scholars and historians in every corner of the world. Let us return to that.

### II

As much of this history as I have so far recounted is authenticated by various authorities—historians writing at that time; the writings of non-historians, such as Nabonid, whose annals are valuable, excavational discoveries of cylinders containing various laws

and decrees; and by the research done in this field by present day historians. It is at this point, directly following the conquest of Babylon, that differences of opinion grow really contradictory. Let us trace them from their source, returning to Cyrus.

Cyrus and his followers have throughout their campaigns and conquests remained faithful believers in the pure doctrine of Zoroaster. However, in a political sense, they were compelled to reckon with the religious beliefs of the subjugated nations, in order to keep them peaceful and loyal. They used this necessity skillfully, making it almost an advantage, employing it to gain further power over their subjects. Moreover, they preserved all the time-honored customs of the people. Cyrus himself always conformed to the traditions of thrones he usurped, rendering homage to the native deities. For an instance, when, in 539, he was consecrated king, in conformity with Babylonian custom, he grasped the hands of a golden statue of Bel-Marluk, principal Babylonian god. Some authorities hold this reading of events to be incorrect. They insist that Cyrus was not faithful to the religious doctrine of Zoroaster, but adopted the gods and religious beliefs of powerful subject nations, also.

According to Biblical history, Cyrus no sooner became King than he issued a decree permitting exiled Israelites to return to Jerusalem and rebuild the Temple. The same rescript returned to them the sacred symbols which their conquerors had removed from the Temples, and gave them, moreover, a large sum of money. The reason Cyrus gives for this action, in the Biblical version of the story, is that, "The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judeah." Practically every authority questions the veracity and historical correctness of this Biblical passage, or of some part of it. One of the greatest objectors to its authenticity is Professor H. P. Smith. He throws doubt upon the entire historical incident, and queries whether it ever happened. In his volume of critical interpretation of the Bible, Professor Smith has this to say—that the authors of the Bible were not historians in the sense that we today use the word. Their first aim, he says, was not to set forth the actual course of events, but to set forth these events in such light as to point a moral. He bases his doubts about the particular portion of the Bible in which we are interested on these points: 1. Cyrus' statement that Jehovah, God of Israel, has given him all the kingdoms of the earth and commanded him to build him a house in Jerusalem. This, he says, is inconsistent with Cyrus' own religious beliefs. Cyrus would have credited his own god with this gift, rather than attribute it to the God of one of the most obscure corners of his kingdom. 2. Professor Smith, in contradiction to other authorities, asserts that this section of the Bible was not completed until over 200 years after the events took place. The material was thus liable to misconstruction and misinterpretation, the author would be apt to twist it around to suit himself and his own historical theories, rather than to include only data he knew to be correct. 3. That post-exilic writers and historians do not mention this return at all, and that the Temple was not, at this time, rebuilt. In fact, Professor Smith doubts that a return

at this particular time was ever accomplished, and doubts also the validity of the supposed decree of Cyrus.

Other authorities express opinions almost opposite to these. Marx and Margolis, in their "History of the Jewish People," agree almost entirely with the Biblical interpretation, pausing to admit that obviously Cyrus had been approached by Jewish notables who reminded him of the steps toward restoration taken by some of his predecessors on the Babylonian throne.

Dr. John Lord, another historian, interprets still differently; he admits the edict, and explains it by saying that Cyrus treated the Jews with such great generosity because he recognized in their Jehovah the supreme God of the doctrine of Zoroaster. After all, these two sects were practising monotheism in the midst of wholesale worship of numbers of deities, and Dr. Lord reasons that they must have felt a spiritual kinship. No political reason, he says, will account for sending thousands of Jews back to Palestine with imperial gifts.

The usually reliable Jewish Encyclopedia presents the following account of the incident: The hope of the Jews that Cyrus would now rebuild Jerusalem for them was not fulfilled. Cyrus, however, did permit the Jews to return to their own land. There was no reason to detain them in Babylon; and if they returned to their own homes they would be in a position to defend the border land against Egypt and the desert. In the first year of his reign, then, Cyrus, as King of Babylon, issued from his summer residence, Eckbatana, an order for the return of the Jews and for the rebuilding of

the Temple. Fragments of this edict are contained in a proclamation of Darius included in the 6th Chapter of Ezra, and the doubts of its authenticity are as little justified as is the opinion expressed by many historians that the alleged return of the Jews during the reign of Cyrus did not take place at all. The reason why the Jews did not at once rebuild the Temple is to be found in the sorry economic condition in which they were left.

I have cited only four or five authorities on this question, and there are actually hundreds, so that you can easily grasp the extent of the scholastic controversy which embraces it. Perhaps at some future time the answer may be unearthed; perhaps it lies buried forever beyond the confines of a tomb whose inscription reads: "I am Cyrus the King, the Achaeenian."

And if the Biblical historian spun a tissue of dreams and moralities, a great historical myth, we are still indebted to him one hundredfold, for he made possible one of the most inspiring and dramatic pieces of Scottish Rite Work.

Wilmington, Delaware,  
November 1, 1934.

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## Mexico and the Roman Catholic Church

ATTORNEY GENERAL GIL CHARGES CLERGY WITH LONG RECORD OF ESPIONAGE, REVOLT AND IRRELIGIOUS CONDUCT

Mexico, under fire for its governmental policy towards the Catholic Church, has prepared a lengthy tract in which are set forth specific arraignments of the Catholic clergy over four centuries on allegations including treason, espionage, fomenting of revolt and irreligious conduct. Its present policy, therefore, will continue, it is stated.

Received by the CRAFTSMAN through its official channels, the tract, described as "an historical and legal essay," was prepared under the direction of Emilio Portes Gil, incumbent attorney general, and former President of Mexico. The 135-page book is entitled, "The Conflict Between the Civil Power and the Clergy," and is published by the press of the Ministry of Foreign Affairs, in English.

Opening his essay, Attorney General Gil explains that the "Administration deemed it advisable briefly to set forth the criminal interference of the Catholic clergy in the Republic of Mexico, in past times and at this day. . . . in order to explain the present condition of those religious associations and corporations known as churches, which are *de facto* institutions, with no standing in law, we must turn to the data in

regard to their guilt as shown by present activities, which, due to their character of infringement of criminal provisions now in force, merit severe punishment; and with respect to the part played by this problem in the historical development of the Republic, which shows us how an organization the character of which is necessarily spiritual, has resorted to all kinds of improper proceedings in its eagerness to become possessed of the greatest amount of material resources, and has by reason of its moral and physical enslavement of the masses, made it impossible for any political organization to undertake an energetic program of government. . . ."

Tracing activities of the church through the years since Cortes, early in the sixteenth century, brought mandates of Spain into an empire of the Indian who, according to the present government, does not, never has and perhaps never will, understand the real substance of Christian doctrine." Senor Gil relates: "To the church has now come the hour when its responsibility will be exacted from it; the Mexican State cannot in any way permit a renewal of criminal interference by any religious group."

To the President of Mexico the following is attributed: "The campaign which we have so intensely and so energetically been carrying on for the purpose of destroying those religious prejudices that have controlled education in Mexico, may not be considered as the personal work of any public official, but only as the assumption of definite form by a popular aspiration, and the practical realization of a revolutionary principle and of a social tendency which we cannot but support, if we wish to be straightforward with ourselves and with those ideas for the triumph of which we have fought."

Exemplifying its accusation that the Catholic clergy supported the "American invasion," machinated the intervention of Napoleon Third, Spain, on occasion, had fostered revolts by throwing its influence behind the various leaders who lent themselves to attempted abrogation of amendments of more than a century ago, whereby the church property was subject to confiscation, the government states: "The stand taken by the Catholic clergy, and its seditious, visionary and unpatriotic activities, induce it to believe that it will thereby achieve the restoration of inordinate power like that wielded by it in the past, and it fails to take into account the fact that it has at the present day broken down in the presence of the new organization of the modern state, which no longer circumscribes its functions to the creation of law, but on the contrary extends its action much farther and embraces all matters connected with economic, political and cultural administration, and which has set for itself as one of its specific objects, the extirpation of fanaticism."

The program of the future is indicated by that which follows: "This is why in the Mexican State the men of the revolution cannot allow the people to remain sunk in ignorance and sloth; in the former, because it converts man into a member of a herd and because it surrenders, in a spirit of slavish submission everything in the way of scientific knowledge and of truth drawn from the real founts of experience. We here refer to religious activities with the entirely selfish aims of swelling the fortunes of the clergy, of enhancing their political power and of freely allowing undue traffic in the acts of religion. . . ."

The Administration explains its stand further with: "As regards sloth, because when capital is accumulated in the hands of the clergy it is disastrously exported from the country to uphold an alien sovereign: besides which convents, seminaries and other similar institutions are centers of indolence, idleness and repetition of useless acts, and places where those superstitions and falsehoods that darken the soul of childhood, the teaching of youth and the judgment of grown men are fostered. . . ."

Included in the book are several passages devoted to detailed accounting of the properties of the church, from 1517, when the first secular priest, Alonso Gonzalez, "landed at Cape Catoche, on March 5, and there he solemnized the first baptisms by which the spreading of religious falsehood began. . . ." until the present. The government maintains that the Catholic Church in Mexico held property valued at "800,000,000 pesos, half of the real valuation of all properties of the Republic."

Regarding this, the tract alleges that such a condition "has been unparalleled in history," and charges that "fighting to retain such property" the clergy "drenched the territory with blood" on various occasions.

Among the articles of the amendments of 1875 in support of the "Laws of Reform," which had caused several revolutions and bloody warfare between political constituencies, the conservatives and the higher clergy, are the following which are pointed out as important factors in the present conflict:

"Art. 1—The State and Church shall be independent. . . . Congress shall not issue laws either establishing or prohibiting any religion whatsoever."

"Art. 2—Matrimony is a civil contract. This and any other act pertaining to the civil status of the people shall be vested exclusively in the civil authorities. . . ."

"Art. 3—No religious institution shall acquire real estate nor moneys lent on mortgages with the sole exception established by Art. 27. . . ."

"Art. 4—A simple promise to speak the truth and to carry out the obligations assumed shall substitute the religious oath with its effects and penalties."

"Art. 5—No one shall be compelled to render personal services without just compensation and without his full consent. . . ."

Some time later, it is charged, "With the purpose of disobeying the Constitution and the Laws of Reform, and of preventing Catholics who held office under the Administration from making the affirmation by law provided, the clergy decreed that all those who should make affirmation would be excommunicated . . . declaring in sermons and pastorals that those persons, Catholics, should not obey the laws of the Republic . . . they provoked the masses to rebellion . . . attacked defenseless villages . . . murdering, violating and sacking . . . captured the mayor of Angangueo, tarred and set fire to him. . . ."

All through the government's presentation of its case are allusions to methods of the "Inquisition" in treatment of the early settlers, to the present, with the clergy portrayed as fostering revolt, and the book is replete with anecdote and quotation from many of the famous of Mexico's pioneer State, with particular reference to protest by the clergy in the United States in 1926 against the new Constitution. In summation various protests from both sides are quoted. Apostolic delegates' letters are printed in which agitation against the government's educational program, outside of Catholic teaching, and described by the prelates as "introduction into the schools of so-called sex education, which should rather be termed the corruption of childhood, the trampling down of holiest rights . . . " and "no Catholic can be a Socialist without seriously falling short of his duties. . . ."

In its "final considerations" the government holds to the following:

"The action of the public power aiming at restricting, repressing and diminishing the temporal functions of the church in Mexico, is explicable and justifiable on legal and political grounds, which are completed by

reasons of constitutional biology, of present and living social reality, which allow of penetration to the inmost recesses of the problem.

"The age-old struggle of the Church against the State in Mexico is fundamentally due to radical and deep-seated incongruity between their respective functions in the nation's social existence.

"The concepts that serve as a basis for study of the conflict between the civil power and the clergy, are fundamentally two in number:

"1—The issue as joined and not yet decided, refers exclusively to the Church in Mexico, as an entity rooted and evolved in our country, and supported and fed by the resources and forces of our own soil.

## Where the Fault Lies

A great change has taken place in recent years in the mentality of the average man—in his everyday philosophy and outlook on life—and I think it is due to the great increase in mass recreation. We are less dependent on ourselves than our forefathers were, and we think less. Life is too rapid for introspection, and the average man takes his opinions from the daily press. The cinema, the frequent dances, and the ready access to popular literature are killing originality and philosophy.

This change in mentality is reflected in the Freemason of today. The ritual is accepted at its face value, and there is an increasing tendency for the ceremonies to become a mechanical repetition of words and postures. Even those who appreciate that there is more in Masonry than the achievement of office, the acquirement of the right to wear distinctive clothing or jewels, and the lodge meetings—even those who are conscious that there must be something more, make little effort to find out for themselves what it is. Many drop out and become inactive; others get into a groove and think that a rehearsal of some ceremony is a lodge of instruction. Some complain that they are not taught, but all too few take the trouble to set to work and find out for themselves. The mental inertia of modern civilization is reducing Freemasonry to a vain repetition of trite exhortations, the mechanical recital of which is applauded in lodge, and the gaining of a silver matchbox has become the hallmark of a master of the Craft.

How few lodges select their candidates—how many think that their first duty is to provide entertainment for their members, and regard the fees of their candidates as revenue! The success of a year of office is computed by the ability of the master to recite the ritual without prompting. How few teach their candidates something of one degree before they put them through the next? Candidates are solemnly informed that Masonic degrees are "not conferred indiscriminately, but according to merit and ability"; and take no steps seriously to examine either, but make an initiate into a Master Mason because he has paid his fees.

I have said that our mentality has changed in recent years, but any psychologist will tell you that the

"2—The defensive and repressive policy of the Mexican State has always tended to solve the material, temporal and political conflict, by attacking personal and collective interference by the clergy in the political, judicial and economic fields, and today in the social field.

"And at the present time, the government . . . finds it necessary in order to carry out its plans for social and economic action, to repress the clergy which . . . fought as a caste sharing power with the exploiting class and later became a rebel faction, now as a party, surreptitiously attempts to hold those positions that are difficult to discover and destroy by reason of their being concealed, dissimulated and clandestine . . ."

Freemasonry has here a wonderful opportunity, but the Craft can do nothing as long as it remains an abstract quantity. It must become concrete in its members, and the reality of its principles must be made evident in them individually as well as collectively, not only within, but outside the lodge. Every unworthy act or word of a Freemason is a blow at the Craft, casts a slur on his brother Masons—damages their credit, as it were—and is a discredit not only to his lodge, but to Freemasonry and all it stands for.

The mere wearing of Masonic clothing and jewels is of no avail, nor the working of a hundred degrees without understanding. As long as we are content to

repeat the ritual like parrots, seeing only its superficial meaning, striving only to be word-perfect, we inevitably miss its greatest value. The ritual is so constructed that it rarely fails to impress a candidate, provided that that candidate has been well chosen, but with repetition it fails to satisfy. For a time our ceremonies have a kind of masochistic appeal, but sooner or later the young Mason begins to ask himself if this is all; he becomes irregular in attendance or ceases to obey the summons. If he remains on, his motive is one of material progress rather than moral advancement.

—Extract from an address by R. W. Bro. G. M. SANDERSON, Dep. G. Master, Rhodesia (S. C.).

## Two Kinds of Masonry

July as truly as there are Masons and Masons, so there is Masonry and *Masonry* on this earth. Individual members of the fraternity differ widely from one another, and the institution itself is not alike in all parts of the world. Basic principles taught are the same everywhere and always. Practices have been evolved, however, which make the Masonry of one country scarcely recognizable by the visitor from another. These have been brought about by circumstances and environment. *The Western Australian Freemason* describes the variation between Masonry as we know it and that existing in many countries in Europe and the East in the following paragraphs:

"To understand the antagonism towards our institution in many European countries at the present time, it is necessary to appreciate the enormous differences between the Freemasonry which is practised in some parts of the world and the Freemasonry we know. Broadly, modern Freemasonry may be divided into two kinds—the variety prevailing in the British Empire, America, Holland, Sweden, Denmark, etc., and the Grand Orient Masonry of Roman Catholic countries, with its most important center the Grand Orient of France. Whereas Protestant Freemasonry is neither revolutionary nor anti-religious, and has always had as its basis a belief in the Great Architect of the Universe and the immortality of the soul, Grand Orient Masonry is atheistic and revolutionary, basing its belief on 'absolute liberty of conscience and the solidarity of humanity.' British Freemasonry will not admit liberty of conscience in the sense of atheism, but demands that all of its members should profess belief in some form of religion, and insists that the volume of the sacred law—in England the Bible, in Mohammedan countries the Koran, and so on—should be placed on the table in its lodges. Hence in March, 1878, the United Grand Lodge of England by a unanimous resolution broke off all relations with the Grand Orient.

"In Italy, Belgium, Spain and Portugal, Freemasonry takes the atheistic and revolutionary course of the Grand Orient; in Turkey it has also followed a revolutionary course, the Young Turk movement having originated in the Masonic lodges of Salonica under the direction of the Grand Orient of Italy, which

later contributed to the success of Mustapha Kemal. An essential feature of Anglo-Saxon Masonry, however, is its nonparticipation in politics, a principle to which it strictly adheres in practice as well as in theory. It makes no attempt to interfere with the existing social system or form of government, the substance of its teachings being that each member should seek to reform himself and not society. The attitude of aloofness from necessarily controversial affairs of state, on which brethren can legitimately and most properly differ, has been maintained by the Grand Lodge of England since it was first convened in 1717."

As it spread from one country of the civilized world to another, it is reasonable to suppose that Masonry would be the same everywhere. Such it probably was at first, but soon it was found that circumstances surrounding it were not what they had been elsewhere. Instead of being looked upon in a friendly and tolerant manner and allowed to go their way in peace, Masons discovered that they were regarded with suspicion. Their objects and actions were misconstrued. Their secrecy was distrusted. Prejudice was spread rapidly. All sorts of charges were made that they were plotters laboring secretly to overturn existing government and institutions. Popular resentment arose and religious and governmental persecution threatened the extinction of the institution in many parts of the world.

Thus forced to defend themselves and the fraternity, Masons became more secretive. The lodges grew to be groups of protesting men, intent upon righting prevailing wrongs. As vindictive governments sought their destruction they were characterized as enemies of the existing order. Other protesting elements attached themselves to the Masonic side, and the charge that the fraternity was a revolutionary society may not have been entirely erroneous. At any rate, persecution had compelled Masons to do their appointed work in a manner not at all like the way it is done in England. America and some other countries. The arch-enemy of Masonry, the Roman Catholic church, fearing every organization of men of whose doings it can know nothing, forced it to take on the semblance of political activity. Standing as it does for certain standards of

freedom, Masonry found itself forced to propagandize in favor of religious and political reform, and has done so, usually in conformity with Masonic precept and practice.

## In Early Days

By W. BRO. LIONEL VIBERT, P. A. G. D. C. (England) P. S. G. W. (Iowa) Past Master and Secretary  
Coronati Lodge, No. 2076, London

The following article is the Introduction to "Lodge and After Dinner Speaking," by the late Worshipful Brother J. Walter Hobbs, L. R. P. M., reproduced through the courtesy of "The Masonic Record," London.

The communal feast was a distinguishing feature, so Brentano and Gross assure us, of the earliest Teutonic gilds—bodies whose characteristic, as Toulmin Smith has said, was "to set up something higher than personal gain and mere materialism as the main object of men living in town; and to make the teaching of love to one's neighbor be not coldly accepted as a hollow dogma of morality, but known and felt as a habit of life."

But these conceptions did not as yet extend to the stranger. The gild was a local organization. Men from beyond its limits were, in the early stages of society, necessarily suspected as being persons from whom, if they committed offenses, the local association could not recover the money penalty for which their conduct might have made it liable. As commerce developed, the merchant gilds learned to receive, if not to welcome, the outlander, and the practice of religious pilgrimage, which was so highly developed in this country at, for instance, Canterbury and Walsingham, helped to bring about the institution of inns and other provision of a public nature for the needs of those on a journey. But the Craft gild still looked with suspicion on the travelling workman.

Even among the social and religious gilds it is unusual to find any provision in the ordinances for a guest at the feast. At Stratford-on-Avon any brother or sister who brings with him a guest without leave of the steward, he shall pay a halfpenny; also, if any stranger comes in without the knowledge of the officers, he shall pay a halfpenny. At Grimsby, any brother who has money of the gild in his hands may bring a guest to the gild-feasts, provided that the guest be a creditable person. In a Lincolnshire gild: "If any brother or sister has a friend at his house for love of whom he does not wish to go to the gild (feast); and if there is no retail tavern in the soke where he dwells; he may send for a gallon of the best ale to the bailiff of the gild; and the bailiff shall give it to him." This indicates that in this instance guests were not to be brought. These illustrations are taken from social gilds with ordinances of the fourteenth century or earlier. But there is a distinction to be drawn between receiving strangers as guests at the feast, or as actual members of a gild, and the exercise of charity to the poor. Many gilds did a great deal in this way, as for in-

Affairs being as they are, therein lies the distinct difference between American Masonry and that of southern Europe, and the reason for the difference is evident.—*Masonic Chronicler*.

stance, the gild-merchant of Coventry, which kept a lodging house with thirteen beds to lodge poor folks coming through the land on pilgrimage or any other work of charity, with a governor of the house and a woman to wash the pilgrims' feet. But this was not at all the same thing as admitting strangers as members of the society, and in case of the craft gilds, membership was a privilege very strictly guarded, for the stranger might obviously be there for the express purpose of spying out trade secrets.

The Freemason, however, had from the earliest times a different, and, to our minds, a better system. He alone among craftsmen was free to move from place to place, from one cathedral or abbey to another, in order to seek from the local lodge that skilled work which he alone was able to perform, and he was not, at all events in early days, a member of any local gild, but belonged rather to a fraternity that was spread over the whole kingdom. Accordingly we find in the earliest records provision specially made for the travelling brother. Students tell us that our system of degrees has been developed by a process of growth from the simple ceremonies of the old craftsmen who built our cathedrals, and that our form of government is derived from that of the gilds of the same period. Our common meal, which originally was partaken of in the lodge itself, and all the incidents of it, are to be explained in the same way as a true survival from the earliest days; and in particular is it traditional among Masons to extend a very special welcome to visitors of our own craft, who can prove their membership by ways well understood amongst us.

From the Fabric Rolls of York Cathedral we learn what was that primitive arrangement with regard to meals. We must remember that the "lodge" was essentially a work-room; it was a temporary structure, a shed erected where there was the best light for the workmen, access to which was forbidden to all not of the Craft. Here the Freemason at York is to begin work at daylight and continue till breakfast, after which "one of the masters shall knock upon the door of the lodge, and forthwith all are to return to work until noon." By "noon," here, we must understand not our modern mid-day, but rather the canonical hour "none," which might, according to the time of year, be anywhere from one to three o'clock in the afternoon. Then came their principal meal; but previously during the morning a snack had been handed round, the precursor of our luncheon, for which, however, they were not to stop work. Then in summer they might sleep for an hour, but they were to work

after till the first vespers bell; then sit to drink till the end of the third bell, and return to work as long as daylight lasted. They were forbidden to leave the lodge for any purpose during the daytime for more than an hour, and they were not to cease work to drink "passing the time of half-a-mile way," i. e., more than ten minutes in winter, and a mile-way, or twenty minutes in summer. From the *Regius Poem*, the ninth point, we learn that the business of providing the meals in the lodge was undertaken by the brethren themselves, each in turn taking duty for a week as steward, and rendering accounts of the money and goods received from his fellows, and the money spent on victuals. The actual word *steward* occurs in the text (which finds a parallel in many gild ordinances of the period), so that these officers today are bearing a designation that they have held amongst us for at least five hundred years.

The York regulations go on to provide for the strange Mason seeking work. It is significant that these rules are made in 1355, when according to the law of the land no artisan could leave his parish under color of seeking work, and the restriction must have applied to the Mason in the towns who was not a member of the privileged fraternity. We read that he is to be proved a week or more, and then if he be found "sufficient," received by the common consent of the master and the keepers of the work, and of the master mason, and shall swear upon the Book to keep the ordinance. At some time in the sixteenth century the laws of the Craft were codified as a set of charges general and special, and in the code we read that every master shall receive and cherish the strange Mason when he comes out of the country, and shall set him to work a fortnight at the least, and give him his pay, and if he have not stones for him to work, then he shall refresh him to the next lodge. The travelling Mason also is strictly enjoined to pay truly for his meat and drink wheresoever he goes to board.

It is not till the seventeenth century that we get any further light on the Craft in England. In the London Company the payments by the new brethren were devoted, in part at all events, to a banquet, and Ashmole, in 1682, tells us of the noble dinner prepared at the

charge of the new-accepted Masons. The old work-room lodges had long since passed away, and the brethren who met to perpetuate the aims of what had now become a purely "Speculative" body, no longer connected with building as a profession, held their gatherings at any convenient centre, and the most suitable was usually a tavern or inn. We find the Four Old Lodges and their successors in the eighteenth century so meeting. We know that the brethren sat round a table, that the candidate passed round outside and behind them, that the business of "drawing the lodge" was carried out on the floor beside the table itself.

The ceremonies were short and simple, according to our present-day standards, and the master would call off, when the brethren might drink and smoke, and toasts, songs, and anecdotes were in order—but, it would seem, not speeches. Many of the songs and toasts are preserved for use in contemporary Constitution Pocket Companions and other collections. The lectures were also passed round, and at the conclusion of each section the master called for a toast, such as: "The heart that conceals and the tongue that never reveals." The newly-admitted brother was formally drunk to, and his reply to the compliment was apparently made in a prescribed form which he repeated after the deacon.

It is no longer our practice to make our newly-admitted brethren pay for the feast, and in this respect, at all events, we have bettered our precedents. But while it would appear that our sitting at a common table is a custom that goes back in the gilds to days before they had a history, that the visitor of our own Craft can claim hospitality on the strength of usages and injunctions dating back to the earliest days of the cathedral builders, and that toasts and music were recognized as a proper concomitant of our meetings two centuries ago, our researches have not enabled us to claim the authority of antiquity for the Masonic speech and the after-dinner speaker! These are phenomena of the later time—symptoms, no doubt, of that process of growth and development which has ever characterized the order, in their turn also to subserve the grand design of being happy and communicating happiness.



**FEBRUARY ANNIVERSARIES**

James Otis, statesman and patriot, was born at West Barnstable, Mass., February 5, 1725, and was a member of St. John's Lodge No. 1, Boston.

Samuel Wesley, Grand Organist of the Grand Lodge of England (1812), was born at Bristol, Eng., February 24, 1766. He composed many songs for the use of the Craft.

James Boswell, biographer of Dr. Samuel Johnson, became an honorary member of the Lodge of Edinburgh No. 1, Scotland, February 1, 1777.

Joseph Brant, Mohawk Indian Chief, became first Master of Lodge No. 11 at Mohawk Village (now Brantford), Canada, February 12, 1793.

Jeremiah Van Rensselaer, Ensign and Paymaster in the American Revolution and Lieutenant Governor of New York (1801-04), died at Albany, February 19, 1810. He was a member of Masters Lodge No. 2 in that city.

Victor Du Pont, who served in the War of 1812 as a Captain of Delaware Volunteers, was made a Mason in Temple Lodge No. 11, Wilmington, February 11, 1819.

Joseph Jefferson, famous American actor and life member of Concordia Lodge No. 13, Baltimore, Md., was born at Philadelphia, Pa., February 20, 1829.

Gen. John A. Rawlins, Secretary of War in the Grant Cabinet and member of Miners Lodge No. 273, Galena, Ill., was born February 13, 1831, at East Galena, Ill.

William F. Cody (Buffalo Bill), famous Indian Scout and member of Platte Valley Lodge No. 32, North Platte, Nebr., was born in Scott County, Iowa, February 26, 1845.

Frederick Webber, Secretary General of the Southern Supreme Council (1886-1907), became a member of Louisville (Ky.) Commandery No. 1, K.T., February 28, 1851.

Louis Kossuth, Hungarian patriot, received the Fellowcraft and Master Mason Degrees in Cincinnati (Ohio) Lodge No. 133, February 20, 1852.

Sir Robert H. H. Baird, managing editor and publisher of *The Belfast Telegraph*, was born in that city, February 9, 1855. He occupied many important positions in the Irish Craft, among them Grand Treasurer of the Grand Lodge and Senior Grand Warden of Antrim.

Samuel E. Adams, Active Member in Minnesota of the Southern Supreme Council (1886), was, on February 14, 1855, made a member of Burlington (Vt.) Chapter No. 3, R.A.M.

Col. Charles A. Lindbergh, noted aviator, was born in Detroit, Mich., February 4, 1902, and is a member of Keystone Lodge No. 243, St. Louis, Mo.

The Duke of York was exalted in United Chapter No. 1629, R.A.M., London, February 15, 1921.

Cecil J. Rhodes, Prime Minister of South Africa (1890-96) and founder of the Rhodes scholarships at Oxford University, was passed in Apollo University Lodge No. 357, Oxford, February 27, 1877.

**LIVING BRETHREN**

Major Gordon W. Lillie (Pawnee Bill) was born at Bloomington, Ill., February 14, 1860, and is a member of the Scottish Rite Bodies at Guthrie, Okla.

Hamilton F. Kean, former U. S. Senator from New Jersey and member of Essex Lodge No. 49, Elizabeth, N. J., was born at "Ursino," Union County, N. J., February 27, 1862.

Lord Ampthill, Pro Grand Master of the Grand Lodge of England since 1908 and prior to that Viceroy and Governor General of India, was born at Rome, Italy, February 19, 1869.

John J. Leary, Jr., noted author and biographer, was born in Lynn, Mass., February 2, 1874, and is a member of Ivanhoe Commandery No. 36, K.T., New York City.

Burton K. Wheeler, U. S. Senator from Montana and a member of the Scottish Rite Bodies at Butte, was born at Hudson, Mass., February 27, 1882.

Sir Philip Colville Smith, Grand Secretary of the Grand Lodge of England since 1917 and Sovereign Grand Inspector General of the Supreme Council, was initiated in Apollo University Lodge No. 357, Oxford, February 9, 1886.

Bibb Graves, Governor of Alabama, became a Master Mason in Andrew Jackson Lodge No. 173, Montgomery, in February, 1897.

Willis Van Devanter, Associate Justice, U. S. Supreme Court, received the 32nd Degree at Cheyenne, Wyo., February 7, 1897.

Ralph O. Brewster, former Governor

of Maine and Representative in Congress from that state, was born at Dexter, Me., February 22, 1888, and is a member of the York Rite, Scottish Rite and Mystic Shrine.

E. J. Louis, of Los Angeles, Calif., submits the name of Mr. William H. Amos, of Hillsdale, Illinois, as the oldest living Mason in the United States. Mr. Amos hopes to reach the century mark March 23, 1934. He has been a Mason for over 78 years. Mr. Louis noted our recent item showing that Mr. Jacob Dumbauld, of the Ohio Masonic Home who has reached his 101st birthday, has been a Mason for over 77 years.

H. P. Galbraith, Recorder of Kerbelia Shrine Temple, Knoxville, Tenn., has received and sold approximately 5,000 pounds of tinfoil during the past year, the proceeds of which were turned over to those in charge of Shrine Hospitals for crippled children.

Herschell D. Bennett, of New Brighton, Penna., is Master of Union Lodge No. 259, of that city. His two sons are senior and junior wardens, respectively, and all three are members of the Consistory.

**THE ACACIA FRATERNITY**  
The Acacia Fraternity, a college organization of Master Masons and sons of Master Masons, has chapters located in twenty-eight of the larger colleges and universities throughout the United States. The mother chapter is at the University of Michigan and was founded in 1904. It was the outgrowth of a Masonic club formed there some ten years before. The national archives of Acacia are also located in Ann Arbor.

Report was made of the activities of the club to raise £70,000 for the erection of a club in a central location in London. Since this ambitious undertaking might or might not be a success, the Board recommended that the name "Freemason" or any such name, be not associated with it. The grand lodge approved the report.

Though it is a national academic fraternity, the social side of life is in no sense of the word neglected. For example, the Penn State Chapter, located at the Pennsylvania State College, entertained over 200 alumni and visitors on June 8 and 9, when, in conjunction with its twenty-fifth anniversary, it held its annual spring house party.

Baron Elliot and his Blue Moon orchestra of Pittsburgh played for both the formal and informal dances.

Charles T. Laschinger, 32°, K.C.C. H., and Mr. Charles W. Finlayson, 33°, made a good-will visit last October from Wenatchee, Wash., through the north central part of that state. The trip, which was made at the request of the Scottish Rite Bodies of Wenatchee, covered about 200 miles. It included the towns of Methow, Twisp, Omak, Riverside, Tonasket, Oroville, Okanogan, Malott, Brewster and Pateros, and was followed by a dinner given at Omak on December 10 to 60 brethren, 30 of whom were Scottish Rite Masons, scattered through that part of the state.

The heads of the four Scottish Rite Bodies at Wenatchee were present.

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Consistory in Barranquilla. The Rose Croix Chapter has been working there for some time.

**MEETING OF ENGLISH GRAND LODGE**

Due to the increase in membership in the United Grand Lodge of England, that body created the position of deputy grand secretary at its quarterly communication held in London December 5. The grand lodge now has a deputy grand secretary, an assistant grand secretary and an assistant grand secretary for foreign correspondence.

Mr. J. Russell McLaren, president of the Board of General Purposes of the United Grand Lodge, reported recommendations of that board to the grand lodge concerning the publication of Masonic information and the improper use of the words "Freemasons," "Masonic," etc. As to the former, it was recommended that lodge masters should use good sense and discretion in their press releases concerning their activities. As to the latter, Mr. McLaren referred to previous actions of the grand lodge in that matter. He called attention to a "Subscription Fund" being raised by an institution which styled itself a Freemasons' Club. It appeared that subscription tickets were so loosely issued that some of them were held by non-Masons, a fact which reflected on the dignity of the English Craft and also violated the law.

It was the sense of the Board that the authorities of the club should call the distribution of the "fund," which in all outstanding tickets and abandon was to take place on December 22, 1934.

In 1926-27 the grand lodge very decisively condemned the holding of sweepstakes and lotteries for alleged Masonic purposes.

During the scholastic year of 1934-35, the friends of the public schools will have an opportunity to employ every available means of bringing to the fore that unique educational tradition born in the Puritan Colony of Massachusetts Bay fourteen years after they planted their settlement on Plymouth Rock.

Every student, every alumnus of these schools, every parent, every school official, every citizen should take some part in the celebration of the 300th anniversary of that all-awakening event of the 17th century.

The fraternity has a membership of over 9,000 and publishes a national journal, *The Triad*, the headquarters of which are in Kansas City, Mo. The various chapters also publish organs of their own. Dr. W. Elmer Ekblaw, of Clark University, Worcester, Mass., is national secretary of Acacia.

The heads of the four Scottish Rite Bodies at Wenatchee were present.

**THE FELLOW WHO NEVER ATTENDS**

It is quite the fashion of the Masonic press to deride the non-attending Mason—the fellow who comes up once a year to pay his dues and then is seen no more. He is also mourned by the Master, who would like a good attendance at meetings. And perhaps he deserves all the censure he gets.

But did you ever stop to consider his value, or lack of it, to the Lodge, or cast up in detail his intrinsic worth? It is said that street car companies make their money on the straphangers. The passengers in the seats pay the expenses but the standers bring in the profit. May the same thing not be true of the Masonic absentee? He pays his money, which must be clear "velvet" because he usually asks nothing from the Lodge. His good will and influence outside undoubtedly are with it or he would not pay. This is all on the credit side. Further than that, he does not add to the expense. He does not wear out the carpets, fill up the register, dirty the aprons, smoke the cigars or eat the lunches. Neither does he get in the way of those who aspire to repeat ritual or get into the official line.

On this hurried summing up it might be said that he really is a rather desirable member.—*Masonic Chronicler*.

**PUBLIC EDUCATION**

With the advent of the Boston Latin School 300 years ago, the present-day American high school had its genesis. It ushered into the world a new principle—free public education—without which truly democratic government could not have been inaugurated, and without which it can neither advance nor long endure.

Report was made of the activities of the club to raise £70,000 for the erection of a club in a central location in London. Since this ambitious undertaking might or might not be a success, the Board recommended that the name "Freemasons" or any such name, be not associated with it. The grand lodge approved the report.

**NOTES**

Charles T. Laschinger, 32°, K.C.C. H., and Mr. Charles W. Finlayson, 33°, made a good-will visit last October from Wenatchee, Wash., through the north central part of that state. The trip, which was made at the request of the Scottish Rite Bodies of Wenatchee, covered about 200 miles. It included the towns of Methow, Twisp, Omak, Riverside, Tonasket, Oroville, Okanogan, Malott, Brewster and Pateros, and was followed by a dinner given at Omak on December 10 to 60 brethren, 30 of whom were Scottish Rite Masons, scattered through that part of the state.

The heads of the four Scottish Rite Bodies at Wenatchee were present.

it has grown under our nurturing and appreciative understanding of its values. But its growth has been arrested and a crisis has now come upon it through no fault of its own. Yet there never was a period in our history when it should be more highly exalted and more intensely cultivated than at this critical hour of national life. Why? Because American civilization is largely the child of free public education, and the broader social development of its most distinctive element—a complex industrialism—depends upon a concurrent expansion and of public education, of which the present system is but a symbol of possible service and extent, if that civilization can but pass its present crisis.

With the establishment of the free Boston Latin School the seeds of democracy were planted. With the growth of that democracy public education widened into colleges and universities. With them came increased opportunity for the individual, but with this opportunity a new spirit of noblesse oblige is recognized. If the individual accepts the benefit of public education, he must of necessity in the spirit of the act acknowledge his obligation to his fellow citizens and to the community which made possible his station and fitness to live and function in the social order. He becomes aware that "life is not a cup to be drained but a measure to be filled."

Thus from public education comes social solidarity with that feeling of homogeneity so essential to peace, security and the happiness that flows from culture.—E. R. in *The New Age*.

#### I. M. A. RESOLUTION

The International Masonic Association (A.M.I.), assembled in Luxemburg on 7, 8 and 9 September, 1934, went on record thus:

"Recalls and solemnly reaffirms that the purpose of its existence and its activity is essentially to bring together men and peoples and, as the first step towards this end, to achieve a direct union among the Masonic bodies which constitute our Order;

Expresses its vigorous, definite and unanimous condemnation of methods of violence, which seem to be gaining strength at the present time;

Regrets that the endeavours of the Association to promote the establishment of a World Federation of Freemasons, whose influence on the public mind would be in the highest degree favourable to concord between nations, have not yet fully succeeded and still encounter many obstacles;

Contemplates with horror the possibility of resort to warfare, which would destroy utterly the progress mankind has taken centuries to achieve;

Affirms the right and duty of Free-

masons to love their country and defend it against all violent aggression and, at the same time, their obligation to work for the elimination of all causes of hatreds and disputes, and for the lowering of international barriers, which have multiplied since the official termination of the Great War and the maintenance and strengthening of which must lead inevitably to armed conflicts; and

Earnestly appeals to the conscience and humane feelings of all the Masonic powers of the whole world, without exception, no matter what differences may exist between them on secondary matters, pleading that they will strain every effort to remove the dangers which threaten the peoples and to foster among all nations those peaceful relations which it is one of the main objects of Freemasonry to create."

#### CRAFTSMANSHIP

An intelligent cutlery expert showed the writer two pearl-handled pocket knives—one American and one English. The American knife had three blades and a nail file and was priced at \$3.50. The English knife carried two blades and nothing else and its price was \$8.00.

The latter knife was the *cheaper* knife of the two, and a beauty. As the salesman said, it showed craftsmanship, while the American knife, while worth all of its price, was crude and clumsy, a mass production product.

In our search for employment, why not a birth in the United States of a new pleasure in the results of fine, craftsman work as an offset in part at least for technological employment?

Such work obviously requires more labor per unit than does mass production. It is true that the mass can buy only mass production products, but doubtless there are hundred of thousands who can afford to save less and to buy—instead of mass production articles—the fine goods of master craftsmen.—Dr. Raymond Phelan, 32<sup>o</sup>, Tufts College.

#### ASHLARS FROM THE QUARRIES OF SOLOMON

Hearty thanks were recently extended to C. W. Cowell, Past Assistant Grand Superintendent of Works of the United Grand Lodge of England, by Manchester Lodge of Masonic Research No. 5502, for his gift of ashlars to that new lodge.

The stones were taken from the underground quarries within the walled City of Jerusalem, known as the Royal Quarries of Solomon, which lie adjacent to the Temple area. They were hewn under the supervision of members of Lodge of King Solomon's Temple

No. 4611, Jerusalem, of which Mr. Cowell is Past Master.

In commenting on his gift Mr. Cowell said in part:

"The 'Sakhrah,' the threshing floor bought by King David, formed the actual summit of Holy Mount Moriah, and was the great stone altar at which King Solomon led Israel in praise at the wonderful dedication of God's House. The Sakhrah is still venerated alike by Jew, Christian and Moslem, and is of the same calcareous formation.

"The stone is a crystalline limestone known as 'mizzi-helu,' and when dressed reveals many traces of sea shells and fossils. It takes an excellent polish and the general effect might well have inspired Josephus to describe the Holy Temple as 'glistening in the sun like a mound of snow.'

#### I. M. S. MEETS

The International Masonic Association held its 1934 regular convention in Luxemburg. The 1932 convention, held at Istanbul, Turkey, with representatives from 259 lodges and orients taking part in the proceedings, restated then its aims and purposes to be those of promoting world peace and tranquility. Proceeding in the same spirit at its convention at Luxemburg, it urged solidarity of the Fraternity for international advancement.

Attention was called to direct attacks and accusations against Freemasonry in certain countries and to the unstable peace conditions of the world, with the earnest hope that the Craft everywhere will do its full part in bringing about reconciliations.

The convention also outlined what it terms "interior and exterior defense" measures in movements derogatory to the best interests of Freemasonry, personal liberty and the perfection of the human race.

#### ANNUAL MEETING OF MASONIC N. M. A.

The annual convention of the George Washington Masonic National Memorial Association, Inc., will hold a one-day session on Friday, February 22, 1935, in the Memorial Temple of Alexandria, Va. The convention will open at 10:00 o'clock and after a recess for luncheon, will resume its transactions at 2:00 p. m.

The Grand Masters' Conference and the Masonic Service Association of the United States will hold their meetings on February 20 and 21 in Washington, D. C.

It is requested that those desiring hotel accommodations communicate as early as possible either directly with hotel authorities or with J. Claude Keiper, Secretary-Treasurer of the Association, Masonic Temple, Washington, D. C. The following information

should be given: date of arrival, kind of accommodation wanted and name of hotel desired. In writing direct to the hotel the guest should state that he is attending the annual convention of the George Washington Masonic National Memorial Association, in order that he may secure special rates granted for the occasion.

Thus far the following hotels have made rates: George Mason (Alexandria), Mayflower, Raleigh, Washington, Willard, Harrington.

#### TRIPLETS INSTALLED

The Grey triplets of Orland, Maine—Kelsey, Kenneth and Kermit, sons of Mrs. Gertrude Grey, were installed as Master, Senior and Junior Wardens, respectively, of Rising Sun Lodge No. 71, of that city. The ceremony took place January 8, 1935. The young men were twenty-seven years of age on December 22, last. They are all graduates of Bucksport Seminary.

#### IN "ENLIGHTENED" IRELAND

"Armed men entered the Masonic Hall, Cork, on Friday night, where about 80 members had gathered for their annual dinner. The raiders held up the company with revolvers and proceeded to wreck the interior of the hall, completely smashing the furniture and throwing about the food. Nobody was injured, but the raiding party fired several shots into the air before leaving.—From the *London Weekly Times*, January 31, 1935.

#### REMEMBERS MASONRY IN HIS WILL

In disposing of his estate of \$60,000, Harry E. Marvel of Brookline, Mass., who died Nov. 30, in his will allowed by the probate court, left his property in trust, the income to be paid his widow, Suzanne T. Marvel, during her lifetime, with the provision that should it be necessary to draw from the trust fund principal for her proper and comfortable support, the trustees are authorized to do so.

On the death of the last survivor of several trust beneficiaries, the rest, residue and remainder of the estate is to be divided in two parts, one-half to The Master, Wardens and Members of the Grand Lodge of Masons of Massachusetts, and the other remaining half to the charity fund of Beth-Horon lodge, of which he was a member.

#### G. M. HONORED

A complimentary dinner to M.W. Claude L. Allen, Grand Master of Masons in Massachusetts, was tendered to him on Thursday, February 14, 6:30 o'clock, Hotel Touraine (main dining room), Boston, by the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, R.E. Sir Arthur S. Vaughn, Grand Commander, presiding.

Col. Frederic G. Bauer of Old Dominion Commandery No. 11, Alexandria, Virginia, spoke on the Life of Major General Lewis Wallace, a dis-

tinguished Knight Templar, author of *Ben Hur*, a fascinating humane story which gripped the interest of the audience.

The M.W. Grand Master made the main address of the evening; his message was an important one to all Masons.

During the evening a musical program was furnished by the well-known Octava Ensemble, Sir Knight Ralph Young, manager and director.

Among the invited distinguished Masons present were:

R. E. Harry G. Pollard, G. G. Grand Encampment, U. S. A.; R. P. Arthur D. Prince, Gen'l Grand Conductor, General Grand Council of R. S. M. of the U. S. A.; M. E. Ralph Lowe, Jr., G. H. P. Grand Royal Arch Masons of Massachusetts; M. I. Arthur A. A. Stewart, Grand Master, Grand Council R. & S. M. of Massachusetts; Ill. C. Supreme Council A. A. S. R., Northern Jurisdiction; Ill. Frederick W. Hamilton, 33<sup>o</sup>, Deputy for Massachusetts A. S. S. R.

#### BROCKTON VETERANS

#### HONORED

Three veteran members of Paul Revere Lodge, A. F. and A. M., Brockton, Massachusetts, Horace A. Poole, A. Webster Butler and Charles C. Hurd, had 50-year medals pinned on their breasts, while David W. Battles, senior "past" in Paul Revere Lodge, Satucket Chapter, Brockton Council and Bay State Commandery was remembered with gifts from each of these bodies, together with a huge birthday cake with 81 candles at the veterans' night ceremonies at Paul Revere Lodge on the evening of January 22, in Corinthian Hall, Centre street. One other 50-year member, Mace Gay, was present at the dinner but was unable to stay. He will receive his medal later.

Among the guests present were: Roger Keith, W. M., St. George Lodge, Campello; Donald Heath, W. M., Puditan Lodge, Whitman; George C. Richmond, W. M., Converse D. Killam, master-elect, Herbert K. Kratt, P. M., Fellowship Lodge, Bridgewater; Charles F. Mann, P. M. and P. D. D., Warren S. Shaw, P. M. and P. D. D., Satucket Lodge, East Bridgewater; Douglas Huntoon, W. M., Orient Lodge, Norwood; Ernest Clark, P. M., John Cutler Lodge, Abington; David Perkins, P. M. and D. D., St. George Lodge, Campello; Brenette Hunt, P. M., Charles W. Megathlin, D. D. G. M., Fraternal Lodge, Hyannis; Harold W. Sprague, P. M., P. D. D.; William J. Jenkins, worshipful master, Baalis Sanford Lodge, Brockton; George A. Warren, P. M., St. George Lodge, Campello.

**"MASONIC SIGN" IN COURT**

Before the jury at Clerkenwell County Court, London, had found for the Commissioner of Police, Lord Trenchard, who was being sued by a private nurse for false arrest, a voice caused Judge Earengey to start. It articulated:

"I protest. A Masonic sign has been given by counsel to the judge. It is unfair. I will prove this on the floor of any Masonic Lodge."

While the jury was considering their verdict the man who had spoken, Clarence Guy Gordon Haddon, was called forward by Judge Earengey and questioned about the remark.

Haddon said that the sign was given by Mr. Englebach, counsel for the commissioner. He did not know to whom it was given.

Mr. Engelbach—It is utterly untrue. I am not a Mason and I do not know what a Masonic sign is.

Haddon—if he will come outside I will give him the sign.

The Judge (addressing Mr. Engelbach)—"I thought I was being attacked. Now it becomes you, and one can gather the value of an attack of that kind when it is suggested you have given a Masonic sign and you are not a Mason. I will say no more."—*N. Y. Times*, Jan. 27, 1935.

**PACIFIC COAST**

December 29 was the 125th anniversary of the birth of Gen. Albert Pike. On that date the Scottish Rite Bodies in Tacoma, Wash., recognized the occasion by honoring Walter J. Thompson, 33°, who is regarded as the Dean of Inspectors General on the Pacific Coast. He received the 33rd degree December 6, 1893.

On January 1, the Seattle Bodies kept open house for the benefit of their members and an address was delivered by the Grand Master of the Grand Lodge of Washington, Loomis Baldrey. On January 26, he will receive the Consistory Degrees.

**RELIC OF BEN FRANKLIN**

A printer's composing stick, used by Benjamin Franklin while he worked as a printer in London, was presented to the Franklin Institute of Arts and Sciences of Philadelphia, Pa., some months ago. The donor of the relic was the Worshipful Company of Stationers and Newspaper Makers, London.

Franklin became a member of St. John's Lodge, Philadelphia, in February, 1731, and served as its secretary (1735-38). He was elected Junior Grand Warden of Pennsylvania, June 24, 1732, and Grand Master, June 24, 1734.

**GOVERNOR AND CABINET  
ACT AS OFFICERS  
OF LODGE**

An event unique in Masonic annals occurred in Jackson Lodge No. 1, Tallahassee, Fla., when the Governor of that State, Mr. David Sholtz, opened the lodge with five members of his cabinet occupying the several stations.

The candidate was Mr. W. V. Knott, Treasurer. The degree was conferred upon him by Jackson Lodge as a courtesy to Solomon Lodge No. 20, Jacksonville, where Mr. Knott received the Entered Apprentice Degree.

The Governor acted as Master; Secretary of State Robert A. Gray, as Senior Warden; Attorney General Cary D. Landis, as Junior Warden; Comptroller J. M. Lee, as Senior Deacon; Superintendent of Education W. S. Cawthon as Junior Deacon, and Commissioner of Agriculture Nathan Mayo, as Chaplain.

Mr. Wallace Cheves, of Newberry, Past Grand Master of the Grand Lodge of Florida, stated that he believed Masonic history would not disclose a previous incident where members of a state cabinet occupied all lodge positions to open a meeting at which another member of the cabinet was raised to the Sublime Degree of Master Mason.

Mr. John D. Grether, Past Master and Secretary of Solomon Lodge, and

Ben F. Johnson, Senior Warden of that lodge, participated in parts of the degree work.

Mr. L. R. Trapnell, Master of Jackson Lodge, and the line officers took their stations when the degree was conferred.

Chartered in 1825, Jackson Lodge is the oldest one in Florida, and has operated without interruption since that date.

**GREAT AMERICANS**

This month witnesses the birth anniversaries of two eminent Americans—perhaps the most talked of and publicized men in the nation's history. It is not our present purpose to present an extended eulogy of these beloved Presidents of the United States—more skillful pens have masterfully enumerated their many virtues. However, it may not be regarded as trite to point to Washington and Lincoln as *types* of American manhood, aye paragons to be emulated by the youth of this nation.

What powerful and inspiring sentiments are conjured up by the mere mention of these names—Washington and Lincoln! What American citizen does not evidence a patriotic thrill as he stands before the canvas and studies the features of our Country's Father and its Emancipator? *Character* is stamped upon their faces, grim deter-

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ination shines in their eyes—but there is something else that holds the spectator in reverent awe. There is a spiritual light reflected on the faces of these men, an indefinable something that arrests and retains one's attention.

An eminent scientist has said that men's faces reflect their characters, pointing out that evil, vice and dissipation indelibly stamp the features with unmistakable signs. If this be true, the order can, logically, be reversed; men's virtues likewise stamp their visages and display as an open book the soul within. With this in mind we may *read* Washington and Lincoln by studying their features, and it is not a difficult task to detect evidence of their noble characters in this fashion.

Great Souls, your labor on this earth is long since finished, but your illustrious names will never fail to inspire America's youth to measure up, in a degree at least, to your unsullied and consecrated lives.—L. W. in *The New Age*.

**LEAGUE OF PEACE**

Lord Meston, LL.D., of England, long engaged in varied activities of public and Masonic life in that country, made the following remarks on the position of Freemasonry as a League of Peace, at the annual convocation of the Provincial Grand Chapter, R.A.M., Province of Berkshire, of which he is Grand Superintendent:

"The part which Masonry plays in social and national life is well maintained, and indeed its influence for good is appreciably expanding. It is little exaggeration to say that, in the far-flung network of Masonry, we have, in our Country and Empire, the makings of a League of Peace, of which the principles and the methods might well be adopted in the machinery for international understanding. It is a responsibility which rests upon all, to do, each one in his own sphere, whatever lies in his power towards dispersing the clouds of fear and suspicion which are weighing heavily on the world today."

*The Freemason's Chronicle*, London.



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comments editorially that the Craft has always played a considerable part as a League of Peace through its close association by dispersing *fear and suspicion*. In view of the present and economic positions of the various countries, it believes the task is as tremendous as it is important.

Conflicting forces abound. Racial feeling persists; greed in the contest for markets in which to sell surplus products, a major factor; and desire for land to meet the needs for an expanding population are ancient causes of wars. But these age-long causes have an all powerful modern ally in the profit motive, found in the manufacture of the instruments of war themselves.

It is an insidious and treacherous ally. It plays on the weaknesses of man, his fears, suspicions and covetousness. It employs writers, debauches representatives of the people and their very defense officers to foment strife and to sell engines of war. The hands of this ally are clasped across national boundaries. There is no doubt about these existing conditions. Attention to them is now being focused by the disclosures of Senate Munitions Committee, headed by Senator Nye, of North Dakota.

To quote *The Freemason's Chronicle*:

Freemasonry can, however, tackle with a firm grip the disconcerting obstacles of *fear and suspicion*. The best way such important work can be accomplished is by closer communication, and in this connection we think (as we have stated before) that more might be made of the representatives of the various recogni-



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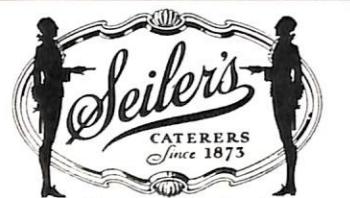
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nized grand lodges of the world to and from the United Grand Lodge of England. It seems to us that the machinery in existence—the long list of representatives—might be able to do more useful work . . . The world will have its views, all the world cannot be Freemasons; therefore it is no use being too easy going. The problems of the world are tremendous, difficult and conflicting.

The problem is as difficult for Masons as it is for members of international Christian church denominations, for like these churches, there are doubtless members of the Craft who are engaged in capturing markets and in the manufacture of munitions, which many believe foment wars.

If, however, the leaders in the Masonic Fraternity are fully aware of the causes of war and the heinous practices of the munition manufacturers, and convinced that there is "no use being too easy going," they, as a Peace League, can help mightily not only to avert wars, but to bring about conditions which will greatly reduce war's causes.

We acclaim the ideals expressed by *The Freemason's Chronicle*, despite the prevailing pragmatic belief of a materialistic world to the contrary. Light, a basic principle of Freemasonry, intensified by the emotions, engendered by the practice of the tenets of profession of the Fraternity, Brotherly Love, Relief and Truth, will turn away the dark clouds of war. The one all-needful thing is for Masons to so develop their ideals as to cause them to serve as general principles of world conduct. Down deep in the heart of every true Mason is this hope. Let us, then, go forward with our ideals. We have nothing to lose, but do have a lost, disconcerted world to regain and make resplendent with the real beauties of life as reflected, in plan, in the All-Seeing Eye—the Master Architect of the Universe.—E. R. in *The New Age*.

**CONTINENTAL**  
*MASONIC NOTES*

The Masonic situation in Germany and a few other countries of Continental Europe remains somewhat mystifying. In Germany, some have the hopeful view that the old Prussian Grand Lodges will pull through some way, but as far as the Humanitarian Grand Lodges are concerned, that of Hamburg is the only one that is continuing to exist at all, and that is by reason of the fact that its headquarters are now in Chile. This grand lodge has had some lodges in Chili for a number of years, and it is endeavoring to function with those lodges as a nucleus.

Conditions in Vienna would indicate probable improvement, though the re-

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ports are conflicting. One states that the lodges are permitted to function without any interference, while another discloses that government officers frequently appear at lodge meetings to see what is going on. The Grand Lodge of Vienna, however, very recently elected Lord Ampthill, Pro Grand Master of the United Grand Lodge of England, an honorary member. It is to be presumed that this would not have been done without Lord Ampthill's consent. If such be the case, the action ought to be very helpful to our brethren, not only in Austria but throughout the world, as a straw pointing to a possible broader attitude towards world Masonry.

Ex-Colonel Fonjallaz, of Switzerland, who is the alleged principal instigator in bringing about a circulation of a referendum petition to suppress Masonry in that country, is under charge of high treason against the Swiss Government. His arrest under charge of treason may have a marked effect on his designs to injure Freemasonry in that beautiful Alpine country.

Manuel Camus, Grand Master of the Grand Lodge of the Philippine Islands, signed a dispensation on November 14, 1934, authorizing the formation of a lodge in the municipality of Dansalan, Province of Lanao, Island of Mindanao, to be known as Maranaw. The officers chosen for the lodge are: for master, Ubaldo D. Laya, Provincial Treasurer of Lanao; for senior warden, Rafael Ramos, captain and provincial commander of the Constabulary; for junior warden, Florencio P. Cruz, forester and merchant.

The signers of the petition, which was dated October 27, 1934, came from many different lodges. They represented various occupations, races and nationalities.

The Grand Lodge of England is preparing to hold the first of its great festivals for 1935. On March 7, Sir Cecil A. Cochrane, Provincial Grand Master for Northumberland, will preside at that function for the relief of over 2,000 indigent old people who are being cared for by the Royal Masonic Benevolent Institution. The annual expenditure of this institution is more than \$600,000.

The annuities are about as follows: Married men received \$340; unmarried men and widowers, \$320, and widows, \$280. These annuitants are living all over the world. Those who have no friends or family life may have residences in the homes of the institution at East Croyden, where they can live a quiet retired life, free from care and worry.

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Recently the grand lodges of Louisiana and North Dakota entered into relations of amity with the National Grand Lodge of Czechoslovakia. This makes a total of 21 grand lodges in the United States which have such relations.

The latest item that we have relative to the situation of Freemasonry on the continent of Europe is not very encouraging. The brethren in some of those countries are having difficult times. As the clerical party grows in power in Spain, the discriminations against Masons and Freemasonry in that country increase.

In Austria, when the new constitution was formed, Freemasonry was protected, but little attention is being paid to that now, and while the lodges are permitted to meet, a police officer representing the government is usually present.

Recent information has been received of the death of Mr. Jose Maria Rodriguez, Grand Commander of the Supreme Council of Spain, which is a great loss to Freemasonry in that country.

Recent pamphlets and other literature have been received relative to the formation of a Supreme Council in Syria, but of this we know nothing more—who organized it or when it was organized—and are awaiting further information upon the subject.

The Grand Orient of Greece has recently established a lodge in Jerusalem named Golgotha Lodge. The Grand Orient of Greece is a regular Symbolic Grand Body, and Palestine is "open territory."

Information comes to the headquarters of the Supreme Council, Scottish Rite of the Southern Jurisdiction, that Louis Gouaziou (also spelled Gouaziou) is still trying to function with his so-called "Co-Masonic Order." He refers to himself as Grand Commander of the "Co-Masonic Order of the United States," which claims Denver, Colo., as its headquarters. He is reported as now on his way to Mexico City for the purpose of looking after "Co-Masonic" organizations in that country. The claim is made that there are ten "Co-Masonic" lodges in Mexico.

Mr. Gouaziou is a Frenchman, and along about 1930 claimed to be the head of the "Mixed Supreme Council" which was formed in France about twenty years ago. This clandestine organization did not prosper in France and, consequently, Mr. Gouaziou moved his activities to this country. The first

we heard of him in the United States was in California, but meeting with little or no success there, he is now trying other fields.

William Heywood Greaves, Oldham, Eng., who died recently, left £200 to the Master of Clemency Lodge of Freemasons to be invested and the proceeds used to assist Masters of the Lodge, on their election, in the performance of their duties.

G. L. N. Samson, 92 years of age, living at Westcliff-on-Sea, Eng., was made a Mason 70 years ago in Loyalty Lodge No. 358, Bermuda. For many years he has been a member of Beaconsfield Lodge No. 1662, London.

## PORTUGAL

The Masonic hall which is the seat of the Grand Orient of Portugal has been closed since 1931, by an order of the police department, and its doors are sealed. However, Masonic activity has not ceased and the brethren hold their meetings first one place and then another, keeping alive the spirit of Masonry in spite of great difficulties.

## TURKEY

According to the terms of the treaty which was signed in 1932, the Lodge

"Renaissance" which is working in Istanbul under the Grand Orient of France was to change to the Grand Orient of Turkey on January 1, 1937.

However, the Grand Orient of France has suggested that the date be moved up to January 1, 1935. This was purely a friendly and fraternal gesture and should do much to strengthen the already strong lines existing between the two obediences.

The Grand Orient of Turkey is recognized by some of the Grand Lodges of the United States, while the Grand Orient of France is not recognized by any of them.

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